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EDUCATIONAL PROVISIONS OF THE CONCORDAT WITH GERMANY

The Nazis in Germany, like the Fascists in Italy, see very clearly that the future belongs to those who win and keep the allegiance of the youth of the country. Hitler put it plainly in a speech in the summer of 1933: "Youth is our future . . . If the older generation cannot get accustomed to us, we will take away the children and rear them in our spirit."¹ On May 1 of the next year he addressed a mass meeting of youth in Berlin where he told the boys and girls themselves: "You are the Germany of the future and we want, therefore, that you are like this future Germany some time is to be and must be."²

As it will probably prove impossible to make good Nazis out of all adult Germans, men and women whose life experience has not been limited to the span of existence of the Third Reich, it will become that much more important for the Hitlerites to get hold of the young.

In this endeavor they are bound to come into very close contact with the Catholic Church, which likewise pays much attention to its youth. And in the case of Germany, one-third of her entire population and, therefore, roughly, of her youth, is Catholic. Catholic Church and Nazi State therefore have to co-operate closely in the task of educating the German youth, or they will clash continuously and seriously.

¹ A.P. disp. in *St. Louis Post-Dispatch*, June 19, 1933; also *New York Times*, June 18, 1933.

² *Rhein-Mainische Volkszeitung* (quoted as *R.M.V.*), a Catholic daily of Frankfort-on-Main, May 3, 1934. All translations are by the writer, except where otherwise indicated.

The Concordat between the Holy See and the German Reich³ which was ratified at Vatican City on September 10, 1933, constitutes the greatest single effort on the part of the Catholic Church and the Third Reich to reach a common basis on which these two eminent forces can work together peaceably. As education pertains both to the religious and temporal spheres of the lives of men and women, both Church and State have a vital interest in it. It belongs to the so-called *res mixtae* which "belong exclusively neither to the ecclesiastical nor to the civil authority, but to the former according to some aspects and to the latter according to others,"⁴ one being interested primarily in the souls of youth and the other in the preservation and welfare of the State.

Education is eminently fitted to be a subject of regulation by agreement between Church and State, wherever these two are in a state of strong potential disputation concerning some of its aspects. The general education of youth has been dealt with in Concordats since the nineteenth century, though its frequent and almost general treatment by this method has been confined to recent years. In an allocution of November 21, 1921, Pope Benedict XV declared it the purpose of the Church to guard in future Concordats against the dangers arising to the Church and children out of lay or neutral schools. We find, consequently, that only one Concordat in the post-World War period has failed to treat the subject of religious education of Catholic children. This was the Concordat with Prussia⁵ (1929), in which case no parliamentary majority could be found in the Prussian Diet for a treaty with the Catholic Church which included the school question, and which was therefore agreed to by the Holy See only with the greatest reluctance.⁶

³ For the text of the Concordat with the Reich and, previously, several German States, pertinent church and state documents, and a brief intro. and bibl. cf. Jos. Wenner, *Reichskonkordat und Länderkonkordate*, Paderborn, 1934. The English translation used here was furnished by the N. C. W. C. News Service and revised by the writer. For a general commentary on this Concordat, and bibl. cf. John Brown Mason, "The Concordat with the Third Reich," *Catholic Historical Review*, Apr., 1934.

⁴ J. J. Doyle, *Education in Recent Constitutions and Concordats* (a dissertation), Washington, D. C., 1933, p. 92.

⁵ *Ibid.*, pp. 93, 97, 103-104.

⁶ Cf. the exchange of notes between the Apostolic Nuncio and the Prussian Prime Minister. Wenner, *op. cit.*, pp. 54-56; and Doyle, *op. cit.*, pp. 104-105.

In Germany Catholics have fought a long, difficult, and often bitterly disputed struggle for what they considered their rights in educational matters under the Constitution of Weimar (1919). The differences of opinion, interests, and principles existing between the Catholic Centrists and other political parties made the inclusion of the school question in the Concordat with Prussia impossible. The Concordats with the States of Bavaria and Baden contained educational provisions⁷ which apparently were satisfactory to the Catholic Church, considering the given conditions. However, it is noteworthy and indicative of the political struggle they aroused that the Concordat with Baden was adopted by its Diet by the close vote of 44 to 42, with two of its opponents being unavoidably absent.⁸ It might be mentioned, parenthetically, that the National Socialists, as well as the Communists, voted unanimously against the Concordats with Baden and Prussia.⁹

A Concordat with the entire German Reich, instead of with only some of its component parts, had been prepared by the German government as early as 1921-22, but it had never gone beyond the stage of preliminary discussions. The Socialist and Liberalistic parties in the Reichstag did not make the concessions without which it did not have sufficient importance for the Catholic Church. As the provisions of the Concordats concluded with several of the States were not uniform and as they did not apply at all to such States as Württemberg, Saxony, Thuringia, etc., there were strong reasons left for the conclusion of a Concordat with the Reich government. The newly established Nazi government, headed by Adolf Hitler, took up the matter and succeeded in five months' negotiations with the Vatican where its predecessors, including several headed by Catholic Chancellors, had failed for fourteen years. This accomplishment constituted a success of the first order both for the Nazi government and the Catholic Church. For the former because it saw

⁷ A. M. Koeniger, *Die neuen deutschen Konkordate und Kirchenverträge*, Bonn, 1932, pp. 212-24, n. 124-46; E. Föhr, *Das Konkordat zwischen dem Hl. Stuhle und dem Freistaat Baden*, Freiburg i.B., 1933, pp. 46-49; A. Missonig, "Das neue badische Konkordat," *Schönere Zukunft* (an Austrian Catholic weekly), Dec. 4, 1932.

⁸ Föhr, *op. cit.*, p. 10.

⁹ *Ibid.*, and Koeniger, *op. cit.*, p. 153, n. 3.

itself gaining an invaluable hold on the allegiance of 20,000,000 Catholic citizens most of whom had previously adopted a suspicious and, generally, hostile attitude toward it; and for the Church because it beheld its rights, influence, and activities in the Third Reich safeguarded through a solemn and formal convention of an international character. The ratification was acclaimed at the time as marking the end of the long Catholic Church-State struggle in Germany, and as heralding a new epoch in German history.¹⁰ So far, however, these expectations have not materialized.

The Reich Concordat deals with educational matters in its Articles 21-25 and an addition to Article 24 in the Final Protocol which forms an "integral part" of the Concordat.¹¹ Father Joseph Schröteler, S.J., an eminent German student of Catholic education and co-editor of the new educational quarterly *Bildung und Erziehung*¹² has made a careful comparison¹³ of the educational provisions of the Concordat with the Catholic "school ideal," as laid down in the *Codex Juris Canonici* (can. 1372-83) and the encyclical on education of Pius XI, "*Divini illius magistri*" ("Christian Education of Youth"). In the interpretation of these provisions we shall, therefore, constantly have occasion to refer to his expert discussion and judgment.

COOPERATION BETWEEN CHURCH AND STATE

Early in his discussion of the educational provisions of the Reich Concordat Father Schröteler points out that—

"... the Church leaves to the State, without any reservation, the formation of the entire school system, both as to contents and to methods, as far as her own tasks and obligations do not require that she must exercise an influence. She confines herself with painstaking care to the religious-moral field. The Reich Concordat, therefore, does not, e.g., contain provisions concerning the length of schooling, the forms of schools, aims which should

¹⁰ Mason, *op. cit.*, pp. 23-25.

¹¹ According to the introduction to the Final Protocol.

¹² A merger of the *Viertel jahrschrift für wissenschaftliche Pädagogik* (Münster) and *Schule und Erziehung* (Düsseldorf); cf. *R.M.V.*, April 10, 1934.

¹³ J. Schröteler, S.J., "Das katholische Schulideal" und die Bestimmungen des Reichskonkordats," *Stimmen der Zeit*, Dec., 1933.

be striven for, or similar objects; these are recognized as being subject to the competency of the State. In fact, the Church goes still further. She takes on the express obligation to stress on her part those tasks to which the State at the present time attaches special importance. . . ."

Article 21 provides, therefore:

"In religious instruction, special care shall be taken to inculcate a patriotic, civic, and social sense of duty growing out of the spirit of Christian faith and moral law, as shall be done likewise in all other subjects."

As Father Schröteler suggests, "these virtues belong *per se* to the subject matter of good religious instruction. However, the Church is gladly willing to conform to the just demand of the State to give in religious instruction—her field of competency—special attention to those objects which are especially important to it."

To make the cooperation between State and Church as close as possible it is further provided in the same Article that "the subject matter and the selection of textbooks for religious instruction shall be determined in agreement with the ecclesiastical authorities." The same shall also "be given opportunity to investigate, in concert with the school authorities, whether the pupils are receiving religious instruction in conformity with the doctrines and requirements of the Church." An agreement is to be reached between Bishops and State governments concerning the appointment of Catholic teachers of religion.

Our commentator points out that "this painstaking endeavor to make cooperation in religious instruction between State and Church as fruitful as possible is the more significant as it concerns matters which belong to the exclusive legal competency of the Church [under Canon Law] and in which, as a matter of principle, she is independent from the State (Codex, can. 1322, paragraph 2). The Church is conscious of the fact that through such action on her part she makes an essential contribution to the guarantee of unity of educational work in the schools which she has so much at heart; and to securing for religious instruction a position which makes it not only externally, but inwardly and organically, a part of the general instruction."

RELIGIOUS INSTRUCTION

The Church, of course, considers religious instruction an essential part of her right and duty to teach the Gospel to all nations. The Canon Law attaches the greatest importance to it. Articles 21 and 22 of the Reich Concordat provide that it is a "regular subject" in all primary, secondary, continuation, and higher schools. The German government,¹⁴ therefore, declares itself ready, in Father Schröteler's words, "to give religious instruction the position due it in the educational system and to provide it also in those schools in which it was not given previously; i.e., especially in the continuation schools. In this way a demand is finding its fulfillment for which Catholics have fought for many years."

That religious instruction is declared a "regular subject" means, in the commentator's opinion, "at least that it has its place in the curriculum like all other subjects." Whether it will become an "obligatory subject" for Catholic children is a question which remains to be clarified. The point is important in view of the provision of Article 149 of the Constitution of Weimar that "participation in religious instruction and in church celebrations and acts shall depend upon a declaration of willingness by those who control the religious education of the child."¹⁵

The Concordat provides that religious instruction is to be given "in conformity with the principles of the Catholic Church" (Article 21). This is secured by the further provision that "the subject matter and the selection of textbooks for religious instruction shall be determined in agreement with the superior ecclesiastical authorities" (Article 21); i.e., the respective bishops. This gives the Church, according to Father Schröteler, the "possibility of approving or rejecting" textbooks and to exercise a decisive influence on their form and contents.

In the appointment of Catholic teachers of religion "an agreement between the respective Bishop and the State government shall be arrived at" (Article 22). In accordance with the principles of the Church, no Bishop will admit a teacher to religious instruction who does not possess the *missio canonica*. The same

¹⁴ A Reich law concerning religious instruction is being prepared by the government; *R.M.V.*, Sept. 5, 1933.

¹⁵ Doyle, *op. cit.*, pp. 84-85.

article provides further that "teachers who because of their teaching or moral conduct shall have been declared by the Bishop as not fit for continuing religious instruction may not be used as teachers of religion as long as this obstacle shall remain."¹⁶ This provision makes possible the removal of such teachers.

Article 21 further guarantees the investigation of all religious teaching in the schools which the Church considers necessary by providing: "The superior ecclesiastical authorities shall be given the opportunity to investigate, in concert with the school authorities, whether the pupils are receiving religious instruction in conformity with the teachings and requirements of the Church." If a Bishop or his representative discovers that the religious instruction does not comply with these conditions, the situation, according to Father Schröteler, "will have to be remedied, as otherwise the right of investigation would be without sense."

In conclusion, the eminent educator writes:

"One has to say, therefore, that the requirements set up by the Church for fruitful religious instruction have found in the Reich Concordat a fulfilment which *in its essentials seeks to do justice to the norms of the Church*. A basis is thereby provided for the use, without friction and effectively, of the great and strong forces which exist in the Catholic religion for the best of the individual as well as the whole people" (italics by the present writer).

CONFESSORIAL SCHOOLS

Canon Law further sets up the demand for the confessional school, where Catholic children are instructed by Catholic teachers according to the principles of Catholic teaching on faith and morals. Article 23 of the Reich Concordat lays down clearly, in our interpreter's judgment, the *external character* of this school when it provides: "The retention and new establishment of Catholic confessional schools shall remain guaranteed." That means, in his words, "that at least those characteristics must be present without which one cannot speak in any way at all of confessional schools; i.e., Catholic children must be instructed in a separate group by Catholic teachers." Parents or other per-

¹⁶ The Prussian Minister of Education has decreed that teachers who have been taken back into the Church, after having left it, are allowed to give religious instruction only after a year following their readmission; after that they are on six months' probation before their permission to teach religion becomes final; *R.M.V.*, Feb. 10, 1934.

sons in charge of the education of children may "apply" for the establishment of new confessional schools in any part of Germany (Article 23). This provision, according to our adviser, "complies with the great and fundamental principle of the right of parents which both the Codex . . . and the encyclical on education set up with unmistakable clearness. To be sure, such applications are not to be complied with unconditionally. As we read further, such Catholic elementary schools shall be established 'if it shall appear, with due consideration to local conditions of school organization, that the number of pupils shall make it possible to operate a well-conducted school in accordance with the state regulations.' This provision apparently is intended to prevent the establishment of diminutive schools. The important point will be that the governmental regulations concerning a 'well-conducted school' are interpreted in a way which will not actually make illusory in many cases the realization of a genuinely Catholic school for Catholic children and the demand of the parents' right. One can show from educational theory as well as practice that a 'well-conducted school' and absolutely satisfactory instructional results can be achieved in an undivided one-class school."

The Reich Concordat also guarantees the *internal* character of the confessional school. Its Article 21 provides that in religious instruction "special care shall be taken to inculcate a patriotic, civic, and social sense of duty growing out of the spirit of Christian faith and moral law, as shall likewise be done in all other subjects." Father Schröteler concludes that "Catholic principles" will, therefore, be determining in this civic instruction and "likewise . . . in all other subjects," not only negatively (in the sense that they may not be violated) but also positively. The patriotic ethics which the State demands shall pervade all instruction must, therefore, "be nourished in all subjects by the spirit of the Catholic faith and moral law. . . . This will naturally be the case especially in the so-called 'character subjects,' i.e., primarily German literature and history. But that will not be possible unless textbooks and educational methods are formed in accordance with the Catholic spirit."¹⁷

¹⁷ Dr. A. Stonner, a priest and educator in Munich, examines the possibilities of such work in religious instruction in his book *Nationale Erziehung und Religionsunterricht* (Regensburg, 1934), which has not been

In further consequence, Article 24 provides that "in all elementary Catholic schools there shall be employed only teachers who belong to the Catholic Church¹⁸ and who offer guarantees that they meet the special requirements of the Catholic confessional school." The teacher, accordingly, must not only externally be a member of the Catholic Church but it is "absolutely necessary," to quote Father Schröteler, that he "live according to the spirit of these [Catholic] principles."

This, to continue the quotation, "he will not be able to do if he was not trained in the spirit of these principles." Article 24, paragraph 2, provides, therefore, that "within the provisions for the general professional training of teachers, arrangements (the Italian text says 'istituti') shall be made which shall guarantee the training of Catholic teachers in accordance with the special requirements of the Catholic confessional school." Father Schröteler writes that mere opportunity to take courses in Catholic religion in otherwise non-confessional teachers' colleges obviously does not constitute compliance with this provision. Confessional teachers' training is necessary.

He concludes: "The faithful application of these provisions of the Reich Concordat therefore guarantees the realization of the external and internal character of the confessional school in the

accessible to the writer. From Dr. Stonner's own description of his book in his articles, "Zum Thema: Nationale Erziehung in Deutschland," *Schönere Zukunft*, June 17 and 24, 1934, it appears that he writes from a pro-Nazi point of view. The directions for school history textbooks, issued by the Prussian Secretary of Education stress that the customary under-evaluation of the level of civilization of the old Germanic tribes should be counteracted and the significance of race be given due consideration; cf. *Märkische Volkszeitung* (a Catholic daily of Berlin), Aug. 17, 1933. Cardinal Faulhaber (Munich), on the contrary, cited in his famous New Year's Eve sermon of 1933 Tacitus' *Germania* as witness for the historical "facts" that, along with their good sides, the ancient Germans were pagans with a multitude of gods who, in instances, sacrificed human beings; were addicted to wild superstitions, everlasting inter-tribal warfare, revenge for bloodshed, and slavery; cf. *R.M.V.*, Jan. 5, 1934. According to the *New York Times* of Jan. 2, 1934, he also accredited them with giving rough labor to their women and being slothful and indulgent. Dr. Alfred Rosenberg (cf. below) reproved the Archbishop for his "disparagement" of ancient Germanic *Kultur*; cf. *New York Times*, Jan. 23, 1934.

¹⁸ The famous Gymnasium *Stella Matutina*, conducted since 1856 by the Jesuits in Feldkirch (Austria) according to German (not Austrian) curricular requirements, had to be transferred to St. Blasien (Black Forest), upon order of the German government; cf. *Schönere Zukunft*, Apr. 8 and 22, and July 1, 1934.

German Reich and thereby brings fulfilment of an essential demand of the Catholic school ideal."

NO STATE MONOPOLY OF SCHOOLS

The Catholic Church has always been opposed to a state monopoly on education. She claims the right to found her own schools, especially when the state schools do not afford to all Catholic children the opportunity to receive instruction in the spirit of the Catholic faith.

The Reich Concordat takes account of this attitude of the Church when it provides in its Article 25: "Religious orders and congregations shall be authorized to found and conduct private schools, subject to the general laws and regulations. These private schools shall rank with state schools as far as they meet the curricular requirements for the latter." Catholic orders and congregations, therefore, have the right under the Concordat to found private schools¹⁹ of all kinds—primary, continuation, secondary, and higher schools. These will be accredited in the same way as state schools if they fulfill the curricular requirements which exist for the latter.

In the Final Protocol (which, as has been mentioned, is an "integral part" of the Concordat) this right is extended to teachers' training institutions, though only under certain conditions: "To the extent that after the reorganization of teachers' training private schools shall be able to comply with the state requirements for the training of teachers, and in case these should be admitted, due consideration shall be given to the existing institutions of religious orders and congregations" (Article 24).

Members of religious orders and congregations who wish to be admitted to the teaching profession or be employed in elementary, secondary, or higher institutions of learning "must meet the general requirements" (Article 25).

After examining its educational provisions, Father Schröteler comes to the final conclusion that in the Reich Concordat "the great fundamental demands of the Catholic school ideal as set up by the Codex and the encyclical on education have been

¹⁹ For statistics of secondary private Catholic schools for girls, mostly conducted by teaching orders, in Germany cf. *Schönere Zukunft*, Feb. 19, 1933.

fulfilled in its essential points. *If* these provisions will be complied with in the spirit of amicability and in the will to co-operation out of which grew the Reich Concordat, *then* one has to say with a joyful heart that the Concordat has laid the *legal basis* for a real and permanent school peace in Germany" (italics by the present writer).

The letter of the educational provisions of the Reich Concordat appears, therefore, in its essential points, to be satisfactory to the Catholic Church. However, the final criterion of their value to the Church will be their interpretation in the Reich School Law (*Reichsschulgesetz*) still in preparation,²⁰ the pertinent decrees of the government, and their interpretation and application by the school authorities. Concerning this point Father Schröteler does not make a prophecy.

A few facts should be called to mind in this connection and be pondered upon a re-reading of Father Schröteler's expert discussion; e.g., the *Obligatory Directions* (*Verbindliche Richtlinien*) for schools issued by Dr. Frick, Prussian Secretary of the Interior, begins with the words: "*The supreme task of the school* is the instruction of youth for the service of folkdom and State *in the National Socialist spirit*"²¹ (italics by the writer). Previously Premier Goering said in a declaration of the Prussian government of May 19, 1933, that the new teachers' colleges will do their share in bringing near to youth "the spirit of the National and National Socialist revolution."²² A year later, he spoke as follows in the Catholic city of Cologne and after a visit to Cardinal Schulte:

"If the Church thinks that she comes first and the nation next, then I must say that God did not create the Germans Catholics and Protestants, but gave them their souls in a German body with German blood. . . .

"If it is a matter of making citizens out of our youth, then we possess the primacy. God himself has set the limits there! As long as spiritual matters are concerned the Church has the right to speak. But the care concerning the temporal duties of Germans lies with us."²³

Apparently, General Goering is not fully conversant with

²⁰ R.M.V., Sept. 5, 1933.

²¹ Ibid., Dec. 21, 1933.

²² *Schönere Zukunft*, July 16, 1933.

²³ R.M.V., June 29, 1934.

Father Schröteler's claim, based upon the latter's study of the Reich Concordat, viz., that, in Catholic schools at least, "Catholic principles" will exercise a determining influence on civic instruction and all other subjects. Or, possibly, the Premier of Prussia just disagrees with the Jesuit Father.

There is further the significant voice, frequently heard, of Herr Schemm, Bavarian Minister of Education and also Official Leader (Reichsumtsleiter) of the *National Socialist Teachers' Association* (*Nationalsozialistischer Lehrerbund*) which is the *only* teachers' organization "recognized" by the government and which "unites the entire educational profession, from university professor to kindergarten teacher, in the sign of National Socialism."²⁴ Herr Schemm declared only a few days after Herr Goering's pronouncement:

"The basis of our German elementary school is anchored in the national and social aims of our revolution, as well as in the Christian *Weltanschauung*. We put our schools on the Christian foundation, in which connection the differences between the Christian creeds are for us absolutely without significance. In the turning away of National Socialism from materialism and Marxism alone lies already the anchor of our profession to Christianity. National Socialism is the best road builder for a positive Christianity."²⁵

Herr Schemm issued these strong words before the conclusion of the Reich Concordat, but it has not become known that he has changed his opinion. Mentioning the charge that National Socialism preaches "paganism," he declared months later before the convention of his National Socialist Teachers' Association: "Either the Church opens her doors today to the conceptions of Race and Nation [in the National Socialist sense] or the whole nation will go the road to ruin."²⁶

According to the German newspaper report of his speech, he was acclaimed by the "tremendous applause" of the assembled National Socialist teachers.

Further happenings can be cited almost *ad infinitum*. The Prussian Secretary of the Interior, Dr. Frick, decreed in Jan-

²⁴ *Ibid.* (unsigned), "Zur ersten Reichstagung des N. S. Lehrerbundes," Aug. 11, 1934.

²⁵ *Schönere Zukunft* of July 16, 1933, quoting from the *Völkischer Beobachter*, May 31, 1933.

²⁶ *R.M.V.*, Feb. 6, 1934.

uary, 1934, that the "German greeting"—i.e., the raised right arm and the words "Heil Hitler!" (Hail Hitler!)—is compulsory in all German schools. In schools in Catholic sections of the country where the greeting heretofore has been "Praised be Jesus Christ!" with the response, "In eternity, Amen!" ("Gelobt sei Jesus Christus!—In Ewigkeit, Amen!"), the German greeting must precede it at the opening of school and follow it at the end. . . ." ²⁷

The Prussian Secretary of Education—Prussia includes 61 per cent of the entire German population—issued an official list of "patriotic" books for German school libraries in the winter of 1933-34. It begins with Hitler's autobiography and lists in the second place Alfred Rosenberg's *The Myth of the Twentieth Century (Der Mythos des zwanzigsten Jahrhunderts)*.²⁸ This book was put on the Index by the Congregatio Sancti Officij on February 14 of this year because, in the official language of the decree, it "disdains and entirely rejects all dogmas of the Catholic Church, yes, even the fundamentals of the Christian religion itself." The same book is still on the list for school libraries. In addition, every German public library is forced by the government to have copies of its popular edition on its shelves.²⁹

In February of this year the same Rosenberg was entrusted by Hitler with the supervision of "the entire intellectual and *Weltanschauung* instruction and training given by the [Nazi] party and all coordinated [i.e., Nazi controlled and directed, or practically all German] organizations."³⁰ Rosenberg is also the famous high priest of a "Teutonic" cult, one of the recent "pagan" movements in Germany.³¹ In his official position he is, therefore, not likely to adjust himself to Catholic susceptibilities or Catholic doctrines on faith and morals. On the contrary, he is

²⁷ *New York Times*, Jan. 14, 1934; cf. also announcement at the Archbishop's House in Freiburg i.B., R.M.V., Aug. 27, 1933.

²⁸ *New York Times*, Jan. 14, 1934; R.M.V., Dec. 10, 1933, and Feb. 27, 1934.

²⁹ According to Fr. Z. Fischer, O.F.M., "Rosenberg oder der indizierte deutsche Erziehungsgeist," *Der Christliche Ständestaat* (an anti-Nazi Catholic weekly publ. in Vienna), March 4, 1934.

³⁰ R.M.V., Feb. 1, 1934.

³¹ For a description of his cult and extended quotations from his book cf. Charles S. MacFarland, *The New Church in the New Germany*, New York, 1934, espec. pp. 152-57.

bound to exercise a greater influence than before in the opposite direction. One of the "coordinated" organizations will be the Hitler Youth group, which includes the large majority of German school children of both sexes. According to the above mentioned *Obligatory Directions* for schools the "Hitler Youth is to supplement the work of the school [we recall, the supreme task of the school is the instruction of youth . . . in the National Socialist spirit] through the steeling of the character, furtherance of the discipline of thinking, and physical training."³²

The schools themselves are to be remodeled in accordance with the National Socialist spirit. For this purpose, the Reich Minister of Education announced in June, 1934, that German school teachers are to spend part of their summer vacations in annual Nazi encampments for "national, political, scientific, and bodily schooling." In his own words: "To be a leader not only in school but in life it is necessary to undergo a constantly recurring trial of one's whole personality and a constant application of one's whole energy. His presence in encampments will provide such a trial period for the teacher. . . . The national-political aspect of the annual encampments will remain the primary consideration."³³

Herr Rosenberg will find the teachers' encampments a fruitful field of activity, and cultural influence over *all* German school children.

In March of this year Herr Rosenberg was made the head of the Reich Office for the Furtherance of German Writing (Reichsstelle zur Förderung des deutschen Schrifttums). According to his own official announcement, this office has the task to examine all writings published in Germany and to recommend those which are valuable for the National Socialist party, the organization *Strength through Joy* [which concerns itself with the leisure time of Germans], and all affiliated organizations.³⁴ Again, Rosenberg is called upon to exercise an immense cultural influence, the man who wrote in his "Myth of the Twentieth Century:"

"Presupposition of any and all German education is recognition of the fact that Christianity did not bring us civilization

³² The leaders of the new Hitler Youth group at the *Stella Matutina* in St. Blasien (cf. above) are to be trained in the vacation encampments of the Hitler Youth; *R.M.V.*, June 27, 1934.

³³ *New York Times*, June 11, 1934.

³⁴ *R.M.V.*, March 27, 1934.

[Gesittung] but that Christianity owes its permanent values to the Germanic character. . . . The Germanic character values are, therefore, that eternal fact to which everything else has to adjust itself. He who does not will that renounces a German renaissance and also pronounces on himself a spiritual death sentence. A man, or a movement, who have the will to assist these values to complete victory have the moral right not to spare the opposition. They have the duty to conquer it intellectually, to let it become stunted as an organization, and to keep it powerless politically. If an expression of cultural will, however, does not become a desire to power it should not start a struggle at all!"³⁵

Hitler appointed the author of these sentences as cultural leader at a time when his government was conducting negotiations with the Vatican concerning the "correct interpretation" of the Reich Concordat. . . .

The actions of the German educational authorities and National Socialist party organs will have to be watched and examined carefully over an extended period of time before a definite conclusion concerning the fate of Catholic education in the Third Reich will be possible. It is obvious that the legal basis of the educational provisions of the Reich Concordat alone is not sufficient. One notes many statements by holders of high government and party offices as well as a number of pertinent official actions which indicate the existence of a strong trend in public places which is inimical and opposed to the teachings of the Catholic Church (and often, to the teachings of any Christian Church). They constitute a most serious potential danger to what the Catholic Church stands for and to Christian teachings in general. One recalls that in the past certain manifestations of the National Socialist spirit with which, as we have seen, all German school children are to be imbued have been unanimously condemned by the German Catholic Bishops as heretical—a condemnation which has *not* been revoked.³⁶ Considering all the facts in the case one is led to the conclusion that, to put it mildly, a synthesis of traditional Catholic teaching and National Socialism will be a *difficult* task.

³⁵ As quoted by Fischer, *op. cit.*

³⁶ Concerning the attitude of the German hierarchy toward National Socialism before and after Hitler's rise to power, cf. John Brown Mason, "The Catholic Church and Hitlerism" and "The Catholic Church in Hitler Germany," *Ecclesiastical Review*, Apr. and Oct., 1933, respectively; also same, "The Catholic Church Faces Hitlerism," *Sewanee Review*, Apr., 1934.

APPENDIX

THE EDUCATIONAL PROVISIONS OF THE CONCORDAT WITH GERMANY

(This translation was furnished by the N.C.W.C. News Service and revised by John Brown Mason.)

Article 21

The teaching of the Catholic religion in the elementary, continuation, secondary, and higher schools shall be a regular subject and shall be given in conformity with the principles of the Catholic Church. In religious instruction special care shall be taken to inculcate a patriotic, civic, and social sense of duty growing out of the spirit of Christian faith and moral law, as shall likewise be done in all other subjects. The subject matter and the selection of textbooks for religious instruction shall be determined in agreement with the superior ecclesiastical authorities. The superior ecclesiastical authorities shall be given the opportunity to investigate, in concert with the school authorities, whether the pupils are receiving religious instruction in conformity with the teachings and requirements of the Church.

Article 22

In the appointment of Catholic teachers of religion an agreement between the respective bishop and State government shall be arrived at. Teachers, who because of their teaching or moral conduct shall have been declared by the bishop as unfit for continuing religious instruction, may not be used as teachers of religion as long as this obstacle shall remain.

Article 23

The retention and new establishment of Catholic confessional schools shall remain guaranteed. In all communities where parents, or those who hold the place of parents, apply for them, elementary Catholic schools shall be established if it shall appear, with due consideration to conditions of local school organization, that the number of pupils shall make it possible to operate a well conducted school in accordance with the State regulations.

Article 24

In all elementary Catholic schools there shall be employed only teachers who belong to the Catholic Church and who offer

guarantees that they meet the special requirements of the Catholic confessional school.

Within the provisions for the general professional training of teachers, arrangements shall be made which shall guarantee the training of Catholic teachers in accordance with the special requirements of the Catholic confessional school.

Article 25

Religious orders and congregations shall be authorized to found and conduct private schools, subject to the general laws and regulations. These private schools shall rank with state schools as far as they meet the curricular requirement for the latter.

Members of religious orders and congregations must meet the general requirements for admission to the teaching profession and for employment as teachers in the elementary, secondary, or higher schools.

Final Protocol

Concerning Article 24: To the extent that after the reorganization of teachers' training private schools shall be able to comply with the state requirements for the training of teachers, and in case these should be admitted, due consideration shall be given to the existing institutions of religious orders and congregations.

JOHN BROWN MASON.

THE PRIEST AS TEACHER

I. PREACHING

It is unnecessary to remind the priest that, after the Mass and the administration of the sacraments, none of his duties is more important than the making known of God's word whether in the pulpit or the classroom. Indeed it may be truthfully said that it comes even before the administering of the sacraments, since "faith comes by hearing," and of course without faith the people either will not receive the sacraments at all, or will not receive them with profit. We recall that the first words uttered by the Master when giving the apostles their commission, concerned this prime duty of propagating divine truth: "Going, therefore, teach all nations. . . . Preach the Gospel to every creature." And all of His loyal ministers, from the apostles down to the youngest priest ordained, have always recognized its high rank in the priestly functions. Pope after pope has written upon the subject, notably those of our own age. It is the main theme of St. Gregory's *Regula Pastoralis* which lays it down as a fundamental principle of ecclesiastical education that the bishop should make the ministry of teaching or preaching his principal work and the objective of all his preparation. *Episcopi est de predictionis ministerio semper cogitare.* And as the duty of preaching, confined in St. Gregory's day to bishops, has since been extended to the priesthood, his words apply equally to all of us.

If, then, the setting forth of divine truth in appropriate language, whether in the pulpit, the classroom or the public hall, is one of the first and most vital concerns of the priest, it follows that the need of solid, serious, persistent, practical preparation for it cannot be exaggerated, that it should be the chief aim of both teacher and pupil to adapt the acquired knowledge of all the sacred sciences to the ministry of the word. The seminary is, or should be, a normal training school for teachers, and a teachers' training school which fails to teach the science and the art of teaching is a misnomer, however high its standards in other lines. No mere knowledge of the ecclesiastical sciences, how wide and deep soever, will of itself make the teacher. For that vital function he must be able to render his knowledge flex-

ible, pliable, ready for immediate use, easily intelligible to his hearers. Teaching is not only a science, but also, and mainly, an art, and art is mastered only by dint of constant practice or exercise. No set of rules, be they ever so numerous and so wise, will produce a real preacher or teacher; success in the art is acquired solely by getting down to the hard and tedious work of writing and speaking. Many a one who can quote his theology or his scripture by the hour makes an utter failure as a teacher or preacher precisely because of the lack of this necessary exercise in his seminary days. We have known priests in the pulpit and priests at the teacher's desk who were justly considered prodigies of learning, but so far as their congregations or their pupils were concerned, their vast attainments were little short of useless.¹

The all too common neglect on the part of the professor to see that the pupil is able to adapt and accommodate his theology and philosophy to the understanding of his people is acknowledged by some of the candid professors themselves. In a paper read at one of the sessions of the Seminary Department of the N.C.E.A., one of them remarked that, *as sciences*, polemics and apologetics are sufficiently cared for, but *as arts*, it is to be feared that they are considerably neglected. "It is intended that these two sciences lay down the principles and point the way to the defense of Christianity as embodied in the Catholic religion, but that is all to no purpose if the young priest going out from the seminary has not discovered the art of presenting the truths of Catholic doctrine intelligently and effectively. This matter can and should be provided for in the course of dogmatic and fundamental theology by showing how truths and principles can be applied practically and taught effectively; but . . . it frequently happens that the professor has had no experience in

¹ "Not only must the future preacher note, as we have said, day after day, in his theological studies, those truths or aspects of truths which are best suited to the lay mind, but he has to keep looking around in every direction, in order to gather in all that can help to give a clearer conception of those same doctrines, or to impress them more deeply on his hearers. Comparisons, analogies, illustrations, of all kinds and from every available source; images borrowed from history, from science, from nature, from art—all the elements of expression and beauty which he meets have to be carefully garnered in view of future use, so that when the time comes to address his fellow-men, he may be able to hide the rigid, uninviting forms of doctrine as taught in the schools under the attractive garb of bright imagery and graceful diction." *Clerical Studies*, Hogan, p. 349.

pastoral work, and therefore has little or no conception of the need of that, or of the manner of supplying the need." Better far for the young priest to know less theology, but to be able, at the same time, to impart to his people clearly and persuasively what he does know, than to be master of the *Summa* and unable to interest, instruct, or move his hearers.

It may be objected that young men who are considered intelligent enough to be accepted as candidates for the priesthood are likewise supposed to be capable of doing for themselves this work of translating their thoughts into intelligible language. Many of them, of course, are capable of it; many more are not; and the practical training, by means of frequent exercises in putting their thoughts and their knowledge of sacred science into words, will certainly not be wasted upon even the best and most capable of them.

The importance, the dire need, of this incessant practice in preaching and catechizing is coming to be better and better realized in very many ecclesiastical training schools, as will appear under the headings of the various seminaries, here and abroad. Probably some of them were awakened to this realization by the severe censures passed upon them for their former comparative neglect of their full duty in this department. A little judicious criticism of this sort generally does some good in the long run, even though it may irritate for the moment. The following extracts, taken from a *Belgian Catholic Review*, of January, 1929, are quite lengthy, but their pertinence to the matter in hand makes them well worth the space. The article, which was given the writer by a seminary director of the Diocese of Liége contains the views of well-qualified critics—priests and cultured laymen—upon the quality of much of the preaching done in various parts of Latin Europe. After reading it, the reader will be able to see for himself what a striking evidence it is of the wretched training which such preachers got in their respective seminaries. Says the article, in part:

"I know nothing more intolerable than the fashion of certain orators who, without genius, talent or ideas, adhere to dead styles and dead issues; and this at an epoch when so many people know how to speak well. In listening to such preachers, one asks oneself in what part of the world they have lived to be so out of touch with present conditions, to be such strangers to our habits of mind, to know so little about our real needs, and to

make so little impression upon us. When they speak familiarly, when they counsel or console us, they express themselves quite otherwise and with quite a different accent. Why not carry into the pulpit this same simple language and accent? The people are at sea when they do not hear the rhythm to which they are accustomed. Their mental processes have become more rapid; they want facts, reasons, sentiments; they see what you are driving at; they finish before you the reasoning begun and are impatient of the words which delay it.

"Who amongst us has not heard these philandering, archaic sermons which give us the impression of entering a chamber where the blinds allow only a dim light to enter, and where the windows have not been opened for years? Verbalism, parrotism, absence of genuine truth. This frightful dead-born language has destroyed life. The unbeliever, struck by this ancient apparel, does not recognize the youthful accent of the Gospel. The believer takes his part in an evil which he deems necessary; and often, attacked by passion or by hostile philosophy, renounces beliefs which he has never really penetrated because they have never really penetrated him. Who has taught us this evil and widespread secret of hiding realities by means of that which has for its mission precisely to reveal them? How many among us could not find, to account for a certain weariness which they experience in the practice of their faith, a better explanation than this: the absence of conquering power, of convincing worth, of an accent truly human, in a large number of those who have in charge the ministry of the word? As has been remarked, the greater part of our preachings are but blank cartridge shots.

"Such are the facts. What are the causes? Perhaps something not sufficiently alive in certain teaching of the scholastic philosophy and theology. There are two problems connected with this teaching: the one a problem of substance; the other a problem of form. Detail, schematization, precision are necessary in all sciences, but especially here. We arrive at synthesis only after prolonged analyses, and to analyze is to kill. As a result of these analyses we have dead elements, notions abstract, fleshless, lifeless. If one has not the gift of knowing how to reconstitute after dissecting, he presents only a corpse. *Nonne vivent ossa ista?* The professor needs the breath of the prophet or the poet to restore life to these inert notions, to make one find, under the formulas, palpitating realities; otherwise only the metaphysician accustomed to dwell in the regions of the pure 'notional' will follow the professor. The *Credo*, or an article of the *Summa*, or a page of Denzinger, are cold and dry after a thrilling page from the discourse at the Last Supper or the eight Beatitudes. Tragic necessity: schematizing, codifying, is accomplished only at the expense of emaciation and, if one dare say so, of mummification.

"After the question of substance comes the question of form. Every science has its own language; it is a necessity, but it has also its disadvantages. Molière made mock of the medical vocabulary of his age. Gheon, in the humorous sketch which he composed in collaboration with Maritain—*Triomphe de St. Thomas d'Aquin*—ridicules the jargon of the philosophers who were opposed to St. Thomas; but Scholasticism itself formerly, less in its first proponents than in the crowd of petty masters who followed them, was the victim of a bizarre language which has rendered it unintelligible to the uninitiated. Under its archaic vestment, it has ceased to appear for the many the most faithful expression of truth, the most adequate translation of the real.

"Prepared by several years of contact with these methods and this language, the seminarist, unless he has reacted vigorously or is specially gifted, will be invincibly oriented toward this dead style. As a young priest, he will feel himself nearer to his copy book than to the original texts of St. Paul or Isaiah. He will know his manual but he will not know the art of transposing his manual into the language of the people of his time, at least of those who write well. Whether through lack of boldness, and because he fears, in breaking through the formulas, to endanger the truth; whether owing to want of energy, he fails to extract from his formulas the marrow, the nutritive substance, to make it fit for assimilation by his hearers. What is one sermon a year, written by the seminarist during the vacation, to learn the difficult art of presenting to his living auditors, in a live fashion, the living Life? One of our best preachers now alive, I mean one of the most '*vrai*' (real) forced himself, during his years of philosophy and theology, to compose a sermon each week. At such a price one reaches the point where he is listened to when he speaks.

"Some years ago, Msgr. Baudrillart charged the students of the second year at the Catholic Institute with two defects: incorrectness and impersonality. 'The work turned in,' said he, 'is conscientiously done, which is a very honorable trait, but it follows along in the ordinary ruts, worn-out arguments, heavy analyses, and citations from authors more or less original. Of the form I shall say nothing!' And he concluded: 'For heaven's sake, gentlemen, be yourselves.'

"To be oneself. And that leads us to point out the last cause of a want of compelling vigor in our preaching. Instead of making a personal effort, of calling upon his own personal knowledge, of the matter furnished him by his daily meditation and spiritual readings, the priest having to compose a sermon, often recurs too promptly, or, in any case too exclusively, to a sermon book. In a monograph upon a certain Abbé Jumel, a not very edifying personage of the Revolution, Lenotre writes: 'The goodman Mer-

cier, whilst strolling about Paris in the time of Louis XVI, discovered, in a side street of the Montagne Ste. Genevieve, one of the strangest shops to be found in all France. It was that of a parchment vendor. In a vast cupboard, three thousand sermons were heaped together pell-mell. Young preachers lacking inspiration used to slip quietly into the shop. "A pardon of injuries?" (the vender would inquire). This was not so common. (Rather) A vainglory, epiphanies, or last judgments, for fifty cents. The purchaser gleaned from it the most edifying of its morsels and thus composed a homily from which he drew honor. The Abbé Jumel was reproached for furnishing eloquence at such reduced rates. In spite of his plagiarisms (or because of them?) he was affiliated to the sect of sleep inducers.²

So far as the present writer's acquaintance goes, these strictures passed upon a considerable portion of the preachers of Latin Europe, not so long ago, do not generally, or to any notable extent, apply to our American clergy. We do not find the majority of our sermons "mediocre, banal, artificial, dead; without talent, taste or ideas." I do not think the average priest of our day and country, even the beginner, is much given to enunciating the Church's doctrines in the archaic form of scholasticism. Moreover, I believe that most of our men try to speak the common, living language in a manner fairly intelligible to their audiences. Nevertheless, whilst our general preaching is not so artificial or lifeless as that described above, it would be claiming a little too much to say that we are universally and entirely free from the affectation and unnaturalness so strongly condemned by the writer just quoted. We, too, at times, have listened to preachers who seem to think it necessary to adopt in the pulpit a tone or accent altogether different from that which they employ in ordinary life. We have heard some of them put upon a mere dry statement of fact the same emphasis and solemnity as they put upon the most solemn mysteries of religion. We have heard them enunciate, after the manner of tragedians, such simple passages as "A man went down from Jerusalem to Jericho and fell among robbers" in the same identical tone they adopted for the seven last words on the cross. It may be that they hold this universal and unvarying solemnity of tone a necessary mark of reverence for everything in the Sacred Scriptures; but I think it the opinion of most of us that such a plan tends to excite

² *La Cité Chrétienne* (Brussels, January, 1929).

ridicule rather than reverence, at least in the educated portion of the audience; and that, by laying equal stress upon the more important and the less important, they defeat the very end which the preacher should have in view.

And even for those who do not at all come under the censures of *La Cité Chrétienne*, it is not a waste of time or ink to set these criticisms before ourselves, to inform us of what both the friends and the foes of the Church are thinking and saying about our preaching, to remind us that we are being watched and criticized, that the average audience of today is better educated, more enlightened, and consequently more critical than the audiences of a few generations back, that they expect and demand more, and that, if they do not get it, they will, and have a perfect right to, protest; that they consider it a shameless imposition on a congregation to force them to sit for a half hour through the sort of talk which would drive them out of any public hall in five minutes.

The vice of artificiality, unnaturalness, exaggerated solemnity of tone, monotony, is found frequently in our reading and praying as well as in our preaching. There is no warrant for believing that the Almighty will lend a more favorable ear to an artificial style of address, or that He will be displeased at being addressed naturally. The spirit and manifestation of due respect and reverence do not require the unnatural. The nasal preaching, praying and psalm singing of the Puritans disgusted and alienated far more than they won to their cause, and exaggerated solemnity or pomposity is apt to produce the same effect nowadays. This fault could be easily obviated or remedied in the seminary by calling attention to it often, and even by a little good-natured mimicry of those who are addicted to it.

As for the reading of the Sacred Scriptures, we remember that the Church has considered it of sufficient importance to make of it one of the minor orders. We recall, too, that once upon a time these minor orders were not merely speculative degrees or formalities in the approach to the priesthood, but actual offices, actually exercised, thus familiarizing the candidate gradually with his church duties as he went along. Some of these ancient functions are outdated, but amongst those of them which are still very real duties, and which will remain very real duties for the whole term of the priestly life, are those of catechizing and

the reading of the Scriptures. In most of the seminaries known to the writer, good reading seems to be rather neglected; its real importance appears never to have struck home to the authorities. If they would try to put themselves in the place of the audience, they would soon realize the feeling of disgust created by slovenly reading of the epistles and gospels, or of any other matters in the way of announcements. They might recognize also, on the other hand, the pleasure with which an audience listens to good, intelligent and intelligible reading. So that, after all is duly considered, this is not such a little matter by any means.

Probably the feeling that we Catholics have so many other more important things to offer the faithful: the Mass, holy communion, sermons, etc., is partly responsible for the carelessness and indifference shown by so many priests in their church reading; rattling through it hastily and inaudibly at times, as though it were almost a superfluous matter or a nuisance, and the sooner it is over and done with, the better. Non-Catholic clergymen, as a rule, pay far more attention to this function—they *must*—and as a result, make a far better impression in their pulpits. The barbarous, discordant, jangling reading of the Divine Office by the canons of some of the Latin cathedrals is not likely to inspire any great awe or reverence in the hearers, whilst the devout, dignified, decorous recitation of the Hours by the canons of, say, the Westminster Cathedral, cannot but call forth the respect of even alien hearers.

The need of simplicity or plainness of speech should be duly impressed upon the seminarist preacher. All writers upon the art of preaching lay great stress on the necessity of suiting subject and style to the needs and capacities of the audience. In the abstract, they are perfectly in the right; and in the concrete also, whenever it is possible to forecast the sort of audience one is going to have. But in practice this cannot always be done, as the average audience is made up of all sorts—educated and uneducated or only half-educated; of professional men, business men, working men; of women and children, etc., so that, to insure understanding on the part of all, the preacher's one safe policy is to choose a subject concerning the practical usefulness of which, for all, there can be little or no doubt; and for the style, to be always plain and simple in speech, using only such

words and expressions as may be accounted intelligible even to the lowest levels of his hearers. Simple, direct speech is no reflection or affront to the educated, and often is a necessity for the uneducated; it is always in order, no matter what the character of the audience.

The animadversions of the writer in *La Cité Chrétienne*, quoted above, show indirectly some of the faults and defects of practice preaching in the seminaries; for there can be no injustice in maintaining that, where the vices pointed out are so general, they must be due to radical defects in early training or lack of training. Amongst these vices is the tendency in some professors of sacred oratory to encourage, or at least not to discourage, a display of erudition in the composition of student sermons, to the serious detriment of its effect upon the hearers; long arrays, for instance, of quotations from the Fathers and Doctors of the Church and from eminent theologians. It is, of course, perfectly proper, and highly advisable, to incorporate such valuable testimonies into the sermon, to interweave them skillfully with the other means of persuasion, but as for quoting one authority after another by name and at length, it is extremely doubtful whether it ever interested the people overmuch, and it would probably interest them now less than ever.

Perhaps, too, there is an inclination on the professor's part rather to favor a certain amount of scholastic formality in sermons, of technical expressions, of formally enunciated divisions and subdivisions of the subject matter. It goes without saying that the preacher must make these divisions for himself if he would be definite and logical; but it is a mistake to state them, in pedantic fashion, to his hearers at the outset of his discourse. The chief result of it would be, in all probability, to scare them or discourage them from the start, or to lull them to sleep. Take it or leave it, the average audience of the times is not the sort that can settle itself comfortably for an hour or so of technical theology or formal logic. The seminarist must be diligently and painfully trained in turning the technical forms and phrases of his scholastic philosophy and theology into forms and language which the people can understand. Very often this duty is far indeed from easy; that is why the word *painfully* is used above. Where the topic cannot be stated intelligibly enough, either because of the preacher's incapacity or because of the abstruse

nature and intrinsic difficulty of the matter, it should not be handled at all. To attempt it in such circumstances is worse than a waste of time, since the fruitless striving to explain it may give rise to doubts in the minds of the hearers. To render intelligible to the average audience such technical terms as hypostatic union, nature and personality, essence, substance, etc., requires both a very sound understanding of theology and of the language of the people. And there are subjects such, e.g., as predestination, grace and free will and the divine foreknowledge, which are better left untouched even by the most expert theologians and masters of popular speech, so far as the pulpit is concerned.

JOHN E. GRAHAM.

(*To be continued.*)

CHARACTER EDUCATION THROUGH THE MASS

Of all the opportunities for character education in the Catholic Church, the Mass is most fruitful for worth while and life-long habits, especially since the Mass and the Holy Eucharist form the center of all Catholic worship, the heart of the sacred liturgy. All energies of Catholic life are grouped around them. "It is in the Mass especially that Christ lives, our Lord and God; in it He immolates Himself for us."¹ Hand in hand with Pope Pius' Decree on frequent and early Communion has come the Liturgical Revival. From the first Sunday in Advent until the last Sunday after Pentecost, a great project is offered; and he who participates therein has experiences, intellectual, moral, and emotional, which cannot but leave in his character traces expressed in differences of attitude and habit.

The Mass is a social action performed by priest and people together. "Participation in it produces effects which are bound to transfer themselves to everyday relations. Adults and children must be helped to approach as nearly as possible the ideal character of Jesus Christ. Educators must impart to them the truth, but they must likewise show them how to live the truth and to love it, if they are to grow up to the Head."²

Hull says: "Down to a certain age we undertake the training of others; after that age those 'others' are supposed to undertake it for themselves."³ The purpose of this paper is to help each child to train himself in habits desirable for the proper hearing of Mass, and thus to develop his character by the self-conquest thereby demanded. The teacher's job is to get the child to acquire these habits as soon as possible.

Praiseworthy as is devout attendance at Mass, observation forces us to say that the sublime sacrifice is not understood, that all the fruit possible is not reaped therefrom, and that it is often not attended in a spirit of reverence. The Church does not insist upon any particular devotion to be used during the Mass, but

¹ Goeb, Cuthbert, O.S.B., *Offeramus*, Collegeville, Minn.: Liturgical Press, 1928, p. 12.

² Johnson, George, "Character Education in the Catholic Church." *Religious Education*, Jan., 1929, Vol. XXIV, No. I, p. 55, Religious Education Association, Chicago.

³ Hull, S. J., Ernest, R., *The Formation of Character*. St. Louis, Mo.: B. Herder Book Co., 1926, p. 5.

does insist upon devout presence. However, she earnestly desires that all devotion be in accord with her beautiful liturgy. In order that this desire of Holy Mother Church may be realized and that the Mass may become a vital experience to the children, the following plan for grades 1-8 is projected.

TEACHER ACTIVITIES

I. The teacher looks over the present situation.

- A. Attendance at Mass early in the school year offers an excellent opportunity for observation of the children's behavior and attitude. What does the teacher find?
 - 1. Beginning with the very smallest group, she notices general inattention with no idea of what is being enacted before them. Rosaries and prayer books are a minus quantity.
 - 2. A few little girls of the intermediate group give at least outward attention. The boys are anxiously waiting for dismissal.
 - 3. All the girls of the advanced group are very attentive, but only a few have a prayer book or rosary. The boys are usually indifferent after the first fifteen minutes.

II. She draws conclusions.

A. What does all this mean?

- 1. In the first place, it means that many habits must be exchanged for better ones; e.g., attention for inattention; self-control through correct posture, for self-indulgent attitudes; meaningful participation, for indifference; etc.
- 2. In the second place it means a careful procedure for obtaining the best results. "Faults of childhood if not corrected grow in strength with adulthood, making success and happiness most difficult."

III. She then makes a graph of the present situation.

- A. The graph need not be very accurate, but accurate enough to give a picture of the facts to the group.
- B. The graph must take the form of a very appealing picture to the first three grades. Instead of percentages, pictures of expressive faces might be used, thereby showing approval or disapproval.
- C. The percentage graph is sufficient for the intermediate and advanced grades.

THE SUPERVISORY PROGRAM IN GENERAL

(To cover three months)

I. The teachers must first be prepared.

- A. First of all the individual teacher should have a love and zeal for the Mass. Her enthusiasm is always contagious. "Example is a

* Germane, Chas. E., and Germane, E. G., *Character Education*. Chicago, Ill.: Silver, Burdett and Co., 1929, p. 28.

direct appeal to the material instinct of imitation."* Imitation is begun very early in children, and should be considered a vital factor in this connection.

- B. Books discussing the Mass and stories illustrating its value should be placed in hands of teachers, as aids in their work.
 - C. Discussions of methods for holding pupils' interest in the study of the Mass should be held.
- II. Teachers should arouse interest of the pupils.
- A. The interest will not grow if it is not aroused. The introduction of the graphs at the outset of the project will serve as a starting point. Tell the children that the graph is a picture of their interest while watching what Christ was doing for them. Show them what the mother of Jesus, Mary Magdalene, and St. John did while Christ hung on the cross. Our Lord repeats His sacrifice every day only in a different manner. This idea is to be worked out in detail. After a fitting climax pupils are told that the progress of each grade is to be depicted in a graph or picture, taken from time to time when the pupils have learned more about the Mass. The "pictures" are taken when pupils least expect it.
 - B. As a means of arousing further interest, some time before Christmas the graphs of the various rooms will be posted on the general bulletin board. The room showing the most improvement in attention is to have a prize of an appropriate pennant. The grade within each room showing most improvement is to have some suitable reward.
 - C. Interest may be further stimulated by pictures of the various phases of the Mass placed around the classroom, and by the using of the Mass chart.
 - 1. The room making the best poster may hang it for display on the hall bulletin board.
 - D. Interesting illustrated books are to be at the disposal of the older children. It is surprising how much information the most indifferent get from picking up such a book when they do so volitionally, even though the subject is not so interesting to them.

Note. It is hoped that this procedure will so stimulate desire in the pupils to know more about the holy sacrifice as to produce in them the correct "mental set" for learning how best to prepare for offering up the Mass. The beginning of the school year will be given to this preparatory phase of the work. Actual testing of results will begin when the children attend daily Mass. Failures can be noted and worked against during this time. All Saints' Day, the first Friday, and the Communion Sunday of November will be very appropriate days to test the final carry-over, since special pressure will have been removed by the end of October. Therefore it is important to begin early the instruction on the Mass and how to assist at it, with inspirational discussions. Models like "Little Nelly of Holy God," appropriate for each grade, are discussed.

*Hull, S. J., Ernest, R., op. cit., p. 144.

THE SUPERVISORY PROGRAM IN DETAIL

I. The plan of action should be made out in cooperation with teachers.

A. The aims must first be set up.

1. The general aim for all is a vital interest in proper participation in the Mass. This aim is to be realized through the particular character traits assigned for development by the individual grades.

2. Grades I and II.

Self-control through correct posture and eye control.

3. Grades III and IV.

Self-control, self-management (by correct use of prayer book).

4. Grades V and VI.

Self-control, self-management, and reverence.

5. Grades VII and VIII.

Self-control, self-management, reverence—habits of conduct which the child will naturally follow when left to himself.

B. Methods should be decided upon.

1. For the first four grades a modified form of dramatization may be used. An "altar" is set up. With the use of pictures in prayer books, charts, etc., this procedure can be made very vital.

a. A word about the prayer book to be used in this dramatization. Since those which are scientifically constructed according to grade levels are so expensive, a book with accurate, colored pictures and with a very simple form of English is suggested. The main point here is to arouse interest in what is going on. No better way is possible than through the photo. With visualization and dramatization, the attitude of interest can be aroused and maintained.

b. Because of the few printed prayers used, short, meaningful ejaculations can be supplemented to suit the changing scenes. By thus making appropriate aspirations at the various changes of the Mass, the children will learn actually how to participate in the holy sacrifice.

"Each child must have his chance to contribute, to cooperate, and to conquer."^{*}

"Practice alone does not ensure economical learning. It must be done with satisfaction."[†]

c. Children must be shown definitely how to follow the Mass by use of the pictures—the teacher calling attention to the details of the same; as, to the side the priest is on, to the wine and water, to the covered and uncovered Chalice, etc.

2. Into the hands of the upper four grades is placed the "Offeramus."[‡]

This is a very significant title, since the children are to be the co-offerers with the consecrated priest.

^{*} Germane, Chas. E., and Germane, E. G., *op. cit.*, p. vii.

[†] *Ibid.*, p. 164.

[‡] See bibliography.

- A. With the use of posters and pictures, the explanations accompanying this little book should be made vital.
- B. Discussion should be free to all, with appealing comment on the beautiful terms: "The gifts which we offer," "My sacrifice and yours," "I have loved the beauty of Thy house," "Unto God Who giveth joy to my youth," etc., etc. The little book is replete with beauty and significance. The children are to take part in saying the prayers with the priest. They enjoy preparing for this action, too. The prayers are marked for priest and server and are marked also for alternate voices—the boys saying the priest's part and the girls answering with the servers. It is amazing how rapidly they learn to follow, to observe the pauses, and to catch the beauty of the rhythm.

Through these inspirational leads, self-control self-management, reverence, etc., are bound to come, especially if all take part whole-heartedly. And they do, given the proper lead.

II. Teachers must see that knowledge is put into practice.

- A. The first test comes in October when all gather for daily Mass. Charters says: "Test is found in conduct and not in desires. Ideals must be reduced to habit."¹⁰
- B. The children participate in the ways as described above in their practice.
- C. Encourage them in every effort. Overlook slight digressions until habit of attention has time to become well formed. Charters says to "keep them happy while learning the new way."¹¹

III. Checking-up is necessary.

- A. Graphs should be taken from time to time. Any change in attitude toward the Mass can be determined by a comparison with preceding pictures.
- B. The final test comes when the children are not reminded of a coming check-up, say on Communion Sunday in December. Then we may judge if a repetition of efforts is necessary. Of course the ideals sought must be brought frequently before their minds until habits are thoroughly established.

CONCLUSION

No adequate measurement has been found to check the integration of character resulting from the training here outlined. However, it is self-evident that if the majority of the children persist in an interested participation in "offering up" the Mass, integration has at least begun. There must be that inward activity, a conversion as it were, or the old habits will dominate.

¹⁰Charters, W. W., *The Teaching of Ideals*, New York City: The Macmillan Co., 1928, p. 12.

¹¹Ibid., p. 228.

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METHODS OF COLLEGE TEACHING—II¹

Synopsis.—Up to this point, then, I have passed in rapid review a few of the highlights of college teaching as others have seen the problem and have endeavored to solve it. Various attempts at curricular adjustments have been briefly described. The meager experimental evidence available on specific classroom procedures has been set forth. These reveal clearly an inadequate basis for the establishment of a sound methodology of college teaching. In fact, one may say that there is almost unlimited opportunity here for the research worker who is interested in this type of investigation. And the field definitely needs to be investigated. Nevertheless, although lacking in positive confirmatory evidence, I shall now turn to the third and last major division of this paper for a hasty consideration of the final point, namely, Methods Considered in Terms of the Psychological Changes to be Brought about in Students. Here I shall develop my own crystallized thoughts as I have studied the problem of methodology, regardless of the level of instruction.

III. METHODS IN TERMS OF PSYCHOLOGICAL CHANGES WROUGHT IN STUDENTS

Student Changes as Specific Objectives.—My personal conviction has grown with experience that greater progress would be made in methodology if we were to approach this problem in a manner slightly different from that which is usual. Instead of beginning with a discussion of the recitation method, the lecture method, the conference method, etc., we were to focus attention upon specific changes that are to be wrought in students through the educative process, we should give the teacher something tangible, something that is not difficult to grasp, something that can and must be applied in every lesson regardless of any arbitrary name that mayhap be attached to such technique or method. Of course it should not be inferred from this statement that therefore methodology is so simple a matter as not to demand careful study by the teacher. Such inference would be essentially fallacious. What I wish to emphasize is that without clearly defined objectives in terms of student changes, the edu-

¹ The first part of this article appeared in the September, 1934, issue of THE CATHOLIC EDUCATIONAL REVIEW.

cative process is distorted, if not vitiated, at its very source. The "why" of these changes demands a precise philosophy of education; the "how," a psychology of education. The former is not wanting—at least not here at Notre Dame; a sound methodology depends, therefore, upon the latter.

Psychological Elements in Student Objectives.—Without quoting or formulating any definition of education, college or otherwise, education by its very nature implies the production of changes in human beings. Upon analysis these changes can be grouped into four general categories: habits, attitudes, knowledge, and will. Each of these classifications can be further elaborated. Habits, for instance, are of various kinds; they range from purely physical to complex psychomotor forms commonly designated skills. Moreover, we often speak of "habits of mind" and "habits of will." Except for "habits of mind" and "habits of will" together with certain laboratory techniques, habits do not constitute a prominent part of college teaching. Attitudes may likewise be expanded so as to include "mental sets," prejudice, interests as well as the more highly intellectual processes called appreciations and ideals. These are unquestionably of the utmost importance in college teaching, as in all teaching.² Finally, knowledge must be thought of from dual points of view: first, as fixed associations and, second, as ideas, meanings and principles, these latter being dynamic and fluid in nature. An example of the former would be the memorization of an exact historical date or of a mathematical or chemical formula; of the latter, the utilization of factual information, or the application of a principle in the solution of a problem—or novel situation. Factual knowledge, too often of the fixed association type, frequently constitutes the axis upon which college teaching revolves. Be this as it may, however, the aforementioned categories are all-inclusive, so far as the acquired or learned aspects of human conduct are concerned. Acts of man as well as strictly human acts, virtuous or otherwise, find their place in one or another or a combination of these categories. Hence, one need not even mention the impulses and instincts. For, although these are of great importance, powerful forces in the conduct of human beings, they are a part of the innate

²John D. O'Brien, "An Outline of Psychiatry." St. Louis: B. Herder Book Co., 1934. Pp. 43-44.

makeup of man. True, education involves a modification of these innate forces but these modifications constitute, in part at least, the very changes already designated.

Now, these modifications or changes vary greatly in their psychological nature. Still, from the viewpoint of methodology they are clear cut and specific. Once the teacher grasps the fact that no other objectives of his teaching are possible, that every teaching act will contribute, favorably or unfavorably, to the development of these changes, he has a definite basis for the establishment of intelligent methodological procedures. It matters not one whit, then, whether he designate these procedures the lecture method, the discussion method or any other. In terms of student changes—the only things that matter—his objectives are clear. And without these his teaching is largely a matter of chance.

The great problem for him, then, is one of carefully analyzing the subject matter of his course with respect to these specific objectives. Admittedly, this is a far more complex problem than appears on the surface. It goes without saying that this cannot be done without bearing in mind a number of things: first, the broad general objectives of the entire curriculum and the specific contribution to be made by any one of the particular courses; second, an understanding of the student, his degree of maturity; third, a thorough mastery of subject matter of his course, which alone will enable the teacher to determine the relative values of different aspects of the content; fourth, the designing of the special procedures necessary for the student's attainment of the pre-determined objectives.

Summarily, then, the teaching act can be reduced to the following essential elements. First, an analysis of content matter in terms of specific objectives, such as skills, knowledge and the affectively toned interests, attitudes and appreciations; second, the designing of specific learning exercises through the performance of which the students will acquire the changes or objectives sought; third, the assignment, including definite directions for the economical performance of the learning exercises; fourth, motivating the student to perform the learning exercises. While these are essential, two others should be added as supplemental. First, examinations in order to determine the extent to which the objectives sought have been reached by the student, and second,

remedial instruction as indicated by the results of the examination.

It is superfluous for me to say that each one of these points is a sufficiently complex problem to be worthy of a far more exhaustive treatment than I can give it in this paper. What are the specific habits and skills that the student should acquire from this particular course? Exactly what knowledge should the student make a part of his mental equipment in consequence of this course? What appreciations should be developed? The determination of soundly balanced and clearly defined objectives is a highly desirable desideratum of college instruction, but one a long way from present attainment. In some instances at least, it seems to me that humility dictates that we admit we just do not know precisely the answer to the above questions. Speaking especially of appreciations, Eaton makes the following pertinent observations to which I am inclined to be sympathetic:

To say . . . for this student, he must learn to appreciate this thing in this fashion, and that event in that fashion, is to assume on the part of the educator an omniscience that no human has ever yet possessed. For example, though we are sure that the classics of English literature have provided rich resources of "sweetness and light" to many able men and women, it is quite arbitrary to prescribe for this particular student, regardless of practical values for him, the study of nineteenth century English literature; more arbitrary to require that he seek inner enrichment from the perusal of the works of Arnold and Ruskin; still more arbitrary to require the seeking in "Sohrab and Rustum" and "Sesame and Lillies." Finally, for one lacking omniscience, it is quite impossible to say just what in "Sesame and Lillies" the student must enjoy and understand, how much he must enjoy it, and how far he must understand it. Objects in pure appreciation and in pure understanding are not clearly definable. Teaching, then, for such objects quite lacks the sanction that it has for objects of practicality.³

Notwithstanding this apparent contradiction, for it is only apparent, since it calls attention to certain recognized limitation of definitely established objectives of college teaching, no writer of repute but mentions the lack of clear-cut objectives as the root evil of inefficient instruction. Granted that we cannot say with certitude exactly what knowledge any student should have, other

³ Theodore Eaton, *College Teaching: Its Rationale*. New York: John Wiley & Sons, Inc., 1932, pp. 6-7.

than in matters of faith and morals and perhaps in strictly technical courses, or what kind and the degree of appreciations he should acquire, or even the particular ideal that should guide his faltering steps save only a few of the natural and supernatural virtues, nevertheless, very many objectives are clearly known and accepted; these may well serve as a satisfactory beginning for the formulation of efficient classroom procedures.

Starting, then, with these accepted psychological objectives and keeping in mind the essential elements of the teaching act, we are assuredly in a favorable position to formulate suitable procedures as well as to judge the merits certain instructional techniques have. If, for instance, the learning exercises, the things the students are to do, be not appropriate, the method, regardless of other desirable features, cannot be efficient. If the student is not given adequate direction for the economical performance of these exercises, at best precious time is lost, to say nothing of other possible undesirable outcomes, such as unfavorable attitudes of mind or crippling habits. Without proper motivation learning cannot possibly proceed in a worthwhile manner. The analysis can and should be carried much further.

Lecturing.—The lecture method is a splendid means for imparting information and for interpreting principles. The success of the method, however, depends upon the extent to which the teacher can arouse the interest of the student, hold his attention and develop and maintain in him an alert, critical, problem-solving attitude of mind. Unless the student is mentally active, challenging, analyzing and synthesizing the ideas presented by the lecturer, the result is futile for both teacher and taught. The inattentive student gains very little; the passive student not much more. Lecturing can degenerate into "the transmission of words from the teacher's outline to the students' notes without any ideas passing through the head of either." When properly employed for rapid imparting of garnered knowledge, for interpretation, for the arousal of interest, for challenging the student, for demonstrating feeling in the developing of appreciations the *vive voce* presentations of the lecture has unsurpassed possibilities.

Dynamic Knowledge.—If, however, the ability to collect data, organize, interpret and express ideas, develop meanings, or solve

problems be the objective sought, then the lecture method is wholly inappropriate. Class discussions, class reports, term papers, seminars and the project method are the best means for attaining these objectives. Only as students engage actively in such learning exercises will they gain proficiency in such abilities. I have personally seen—not at Notre Dame, be it said—a course in epistemology taught by the professor reading from mimeographed outlines the theses, their proof and refutation of objections. There was no semblance of discussion by members of the class. You may judge for yourselves the extent to which these students could apply to their life problems, whether in school or out, the criteriological principles they had been "exposed to" in this course, for certainly those principles had not been studied, much less taught!

General Patterns of Reaction.—Finally, as regards those affectively toned forces in life, attitudes, appreciations and ideals, less is known of their psychological development than of the development of habits or of knowledge. Nevertheless, certain things are known that should be definitely kept in mind in devising specific methodological procedures for their attainment. In the first place, it is well to remember that attitudes are constantly being formed on the basis of personal experience, that they will develop whether we will or no, and that because of their high subjective nature we cannot always control the particular form they will assume. Secondly, attitudes, appreciations and even ideals cannot be forced; an attempt to do so often results in the genesis of their opposites. The student must be led gradually out from his present levels to the higher forms. Thirdly, that the personality traits of the teacher are probably more significant than special techniques, though techniques remain extremely important also. The teacher, for instance, who does not love Shakespeare will not through his own efforts develop a love for that author in his students. His own consuming passion naturally manifests itself and becomes contagious. The manifestations, unless real or if overdone, however, frequently result only in disgusting the student. Again, if mere knowledge of the work, especially of the mechanical structure, be unduly emphasized, estrangement may result. While knowledge undoubtedly enhances appreciation, the process of unfoldment may not and ordinarily cannot be attained simply

through the imparting of information. The growth process is slow, and patience must be the byword of the teacher of appreciations.

Ideals.—Would anyone gainsay that the cultivation of ideals does not stand among the highest objectives of college teaching? Even in these it is erroneous not to recognize a subtle subjective element. An ideal that is regarded by the individual as unattainable will never become a desirable motivating force in his life. Should he strive for it at all, which he is not likely to do, the result may be a distorted personality and undesirable character traits. Obviously, I do not refer to such ideals or virtues as honesty, integrity, truthfulness, clean-mindedness, in a word, the keeping of the ten commandments, for these are well within the range of every sincere human being, especially with the avenues of grace which are available. In fact, to apply the word "educated" to one who is devoid of such minimum ideals is to prostitute the word itself.

The Art of Teaching.—The point I would make and emphasize is that the effective objectives of the educative process, the attitudes the student has toward knowledge, his open-mindedness for the truth, his approach to the solution of problems, his appreciation of real values in life, these are less subject to technique than are habits and knowledge. The art of teaching here predominates over the science of teaching. As the teacher, so the school. ". . . Not what the teacher knows or says, not what he does or causes to be done, but what he himself is, is of primary importance,"⁴ says De Hovre in speaking of the teacher's personality. Lest there be some misunderstanding of this point, however, let me hasten to add that technique may not be ruled out entirely. The teacher who is himself not precise, who permits slovenly thinking by the students, either in oral or written expression of thought, who is dogmatic where dogma is not involved is not employing technique designed to develop the opposites of these qualities in his students.

Recapitulation.—Cursory as this study obviously has been, although unduly long as to time I fear, I can recapitulate in no better way than by closing as I began with these words: formulate definite objectives and then design suitable procedures for

⁴ De Hovre-Jordan, "Philosophy and Education." New York: Benziger Brothers, 1931, p. xxxvii.

their attainment. Therein is the essence of college teaching methods. Simple? Far from it! It is a real challenge to the mettle of us all who have given our lives to the profession of college teaching! Proficiency in the methodology of teaching, except by accident or the rare case of the truly "born" teacher, is the reward only of those who are willing to study earnestly the entire problem. Perhaps an echo of your own thoughts, certainly an epitome of mine, is found in these words of Byram with which I close this paper:

"It is . . . true that no rule of thumb or bag of techniques can be handed to college teachers to apply in any situation. It is through recourse to a combination of reflective thinking, experimentation, and application of those principles, facts and practices which have been found good that the solution of the complex problems confronting college teachers is most likely to be found."⁶

LEO F. KUNTZ.

⁶ Harold M. Byram, "Some Problems in the Provision of Professional Education for College Teachers." New York: Teachers College, Columbia University Contributions to Education, No. 516, 1933, p. 35.

EDUCATIONAL NOTES

REVIEW OF THE DUTCH EDITION OF MUSIC FIRST YEAR IN
"DE MAASBODE"

BY REV. FR. JOS. SMITS, S.J.

An important new book by Madame Dr. Ward of the highest value to all those who teach music to the young.

The past few years have been notable as regards an extraordinary activity in the teaching of music and the great number of methods that have appeared. . . . This activity we owe, first of all, to the stimulating influence of the last three Popes who have insisted upon the importance, the necessity indeed, of the liturgical chant as an essential part of the training of the young, and its restoration to the people. But we must recognize the fact that the practical success obtained is due in great measure to the Ward Institute founded several years ago in Holland, and to the initiative and activity of this school. Even among non-Catholic educators the Institute and its method have obtained a striking success.

Working on the principle that we must meet the child according to the needs of the child's own soul, the Institute holds that every child can learn to sing and can learn to love the liturgical melodies.

* * * * *

The teaching of music in the primary grades of our schools has been the principal object of the Institute. The high pedagogical reputation of Mrs. Ward is sufficient guarantee that she would seek continually to improve and perfect her method, making the necessary corrections herself where such were needed. I speak of "necessary corrections" because it is clear that pedagogical principles and practice today differ from that of the past; because the teaching of liturgical music in the primary grades of our schools is a novelty; and finally, because the child of today is not the same child as the one we have had to deal with in the past. For these three reasons it would have been a matter of regret had the author of this new method been willing to rest on the satisfaction of an first success and limit herself to her first publication.

Fortunately, as we should indeed have expected of Mrs. Ward—she was not satisfied to rest on this first success. By continual control of the teaching, by constant study of child psychology, by keeping in close touch with the latest accomplishments of modern pedagogy, she has undertaken the task of carrying her method to the highest possible perfection.

Her new "First Year" is, in fact, an immense improvement on the old edition. (The article speaks here in detail of the controversy going on in Holland as to whether to introduce the Chant in the lower or upper grades and rejoices that Music First Year takes the position that the Chant should be introduced *early*.) Mrs. Ward had, indeed, taken this position before the controversy became rife in Holland, since this volume in Dutch is a translation of the Italian book which appeared in 1932.

Many articles in our reviews and newspapers have spoken of the good points and of the faults of the Ward method. This new "First Year"—beyond the shadow of a doubt, corrects all the "faults." In this book Mrs. Ward has surpassed herself. It is the best of all her pedagogical publications.

Mrs. Ward's books (and this new edition above all others) are intended for the use of the teachers exclusively. Young teachers and even the students in Normal Schools will derive great profit from the study of this book. We do not know of any other textbook which develops the spirit of individuality, of invention, of initiative among the teachers as does this book; that spirit which will make them capable of infusing life into their teaching and of obtaining a vital response on the part of the pupils.

Because the volume is large, the teacher might be tempted to conclude that the contents must be followed as it were in a straight line from which no deviation is possible, but such a conception would be far from the truth. The book provides the teachers with a wealth of ideas and of resources by the use of which they can make their own teaching a living thing, animated, varied—and thus they will teach in conformity with the intention of the author. Each one will become a "Ward Manual"—in his or her person.

We rejoice that Mrs. Ward did not open a controversy on the subject "Rhythm—metrum." The teaching starts from the knowledge of rhythm in general possessed by any normal school

pupil, and upon this basic knowledge is built up the practical rhythmic knowledge and technique required for both secular and liturgical music. All purely theoretical conflict is left aside. . . .

We cannot describe in detail all the excellent qualities of this manual intended for practical use in the class room. Two points, however, we cannot pass unnoticed:

We are delighted to find such an abundance of beautiful melodies and school songs. A hundred or more are included in this first year book.

Then, the formation of the child's voice is treated—not once for all in a single chapter—but throughout all the succeeding chapters in a manner that is of the greatest value. What is said on this subject alone would make this book indispensable to all those who are teaching singing.

In reading this new edition, we are reminded of an article which appeared in the revue "De Muziek" (Vol. 3) which sums up the essential qualities of the Ward Method:

"One should not consider the Ward method merely as *the creation of one more new method*. What has made its world-wide reputation is the manner in which the material is presented (which is totally original), to the manner in which it puts its principles into practice; to its utilization of so many different means by which to set in motion the child's own powers and stimulate his mental activity; and, above all, its structure which follows a most logical developmental line. The method has the immense merit of teaching the children to sing and to compose music; the children learn with joy and as though at play to sing and love the liturgical melodies while, at the same time, they learn to understand, to penetrate into the heart of music itself in its evolution throughout the ages."

NBC MUSIC APPRECIATION HOUR

The seventh consecutive season of the nation's greatest organized course in the understanding of good music, the NBC Music Appreciation Hour, will be inaugurated under the baton of Dr. Walter Damrosch, dean of American conductors, on Friday, October 5, over combined coast-to-coast NBC-WEAF-WJZ networks.

More than six million school children throughout the country will develop their knowledge of the world's greatest compositions in the 12 weekly concerts by the NBC Symphony Orchestra, in which Dr. Damrosch will demonstrate the various forms of

music. Students' notebooks giving the themes of the numbers played in each broadcast, and instructors' manuals to assist in interpreting the course, are now being distributed from the NBC studios in Radio City.

The 1934-35 course, as in previous seasons, will consist of four series of graded programs for children from eight to eighteen years old. Each Friday morning broadcast from 11:00 a.m. to 12:00 noon, E.S.T., will include programs for two of the series, the remaining two being covered in the broadcast the following week.

Dr. Damrosch, assisted by Ernest LaPrade, has carefully arranged the forthcoming concerts to supplement instruction in the schools by the music teachers and supervisors. The first series, for grades 3 and 4, will be devoted to the instruments of the orchestra and to the human voice, illustrating their expressive powers. Series B, for Grades 5 and 6, will cover the "language of music"—its capacity to convey emotions and ideas.

The forms of music from the simple polyphonic to the symphony will be illustrated in Series C, while Series D, for high schools and colleges will give a survey of the contributions to musical art by the principal composers from Palestrina to contemporary Americans.

IMPORTANT PEACE PAMPHLETS

The Catholic Association for International Peace announces the issuance of a new syllabus on International Relations for Catholic colleges, high schools, study clubs and lay organizations. The pamphlet has been prepared to stimulate study and action in meeting many present world problems in the light of Catholic principles.

The foreword, written by Dr. Herbert Wright, president of the Association, outlines briefly various methods by which the syllabus may very readily be incorporated into the curricula of educational institutions and into the programs of study clubs.

Each lesson in the pamphlet is supplemented with a list of accessible up-to-date references and is outlined to show the most important questions that are being discussed today. Among the subjects treated are: "The Church and World Peace"; "International Ethics"; "Moral Causes of War"; "Europe and the United States"; "Latin America and the United States"; "World

"Cooperation"; American Agriculture and World Problems"; and "Education and Action for Peace."

The association has just issued two other pamphlets—one entitled "Peace Education in the Curricula of the Schools," which has been prepared under the direction of Rt. Rev. Msgr. John M. Wolfe for the use of teachers in the Catholic elementary and secondary schools; the other a timely historic and descriptive sketch of Argentina, Land of the Eucharistic Congress. The latter brochure is a study by E. Francis McDevitt, of the Latin American committee and is of particular importance in view of the wide interest that is shown in the Eucharistic Congress in Buenos Aires this month.

GEOGRAPHIC NEWS BULLETINS

The National Geographic Society, of Washington, D. C., announces that publication of its illustrated *Geographic News Bulletins* for teachers will be resumed early in October.

These bulletins are issued weekly, five bulletins to the weekly set, for thirty weeks of the school year. They embody pertinent facts for classroom use from the stream of geographic information that pours daily into the Society's headquarters from every part of the world. The bulletins are illustrated from the Society's extensive file of geographic photographs.

Teachers are requested to apply early for the number of these bulletins desired. They are obtainable only by teachers, librarians, college and normal students. Teachers may order bulletins in quantities for class use, to be sent to one address, but 25 cents must be remitted for each subscription. The bulletins are issued as a service, not for financial profit, by the National Geographic Society as a part of its program to diffuse geographic information. They give timely information about boundary changes, geographic developments, new industries, costumes and customs, and world progress in other lands. Each application should be accompanied by twenty-five cents to cover the mailing cost of the bulletins for the school year.

A POPULAR EDITION OF CATHOLIC STORIES

The *Medal Stories*, a series of readers by the Daughters of Charity, St. Joseph's College, Emmitsburg, Maryland, which are used in many Catholic schools, have recently been issued in a popular edition for sale in five and ten cent stores throughout the

United States and Canada. This is known as the *Rainbow* edition and includes the *Blue Book*, the *Rose Book*, etc. It is interesting to know that in the short space of two months over one hundred thousand copies of these books have been sold. This indicates the popular appeal of the books and the large market for low priced editions of Catholic books.

SURVEY OF THE FIELD

New College Buildings

The new Catholic rectory adjoining the chapel at the United States Military Academy was dedicated September 9 by His Eminence Patrick Cardinal Hayes, Archbishop of New York. In the presence of distinguished guests and members of the clergy, Cardinal Hayes blessed the interior and exterior of the structure, following the celebration of Mass at the chapel. The rectory, built in collegiate Gothic style to conform with the other buildings on the reservation, will be occupied by the Rev. George Murdock, Catholic chaplain at the academy. Following the dedication, Cardinal Hayes addressed more than 300 Catholic cadets, urging them to foster religion in relation to army life. After vespers His Eminence attended the full-dress parade of the entire cadet corps, standing with the reviewing officers. . . . More than 1,200 persons attended the dedication of the first unit of Loyola High School's new plant, September 9, at Blakefield, Md. The Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, officiated and gave the invocation. . . . In the presence of 1,000 persons, the Most Rev. Joseph Conroy, Bishop of Ogdensburg, solemnly blessed the houses and grounds of the new Dointenwill Novitiate, Essex, N. Y., and presided at the departure ceremony, September 9, for two young Oblate priests, the Rev. W. Sheldon Kelly, O.M.I., of Mineville, N. Y., and the Rev. Edward O'Sullivan, O.M.I., of Lowell, Mass., who are leaving for the Oblate mission field of Natal, South Africa, where they will engage in mission work among the Zulus. . . . A new library and a residence hall have been added to Mundelein College, which is known as Chicago's "skyscraper" college for women. The library and the residence hall, which is for students living in remote parts of the city or environs, are located in two former private homes.

Educational Meetings

The semi-annual meeting of the Superintendents' Section of the National Catholic Educational Association will be held at the Catholic University of America, Washington, D. C., Wednesday and Thursday, October 10 and 11. The officers of this section are: Chairman, Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.; Secretary, Rev. Carl J. Ryan, Ph.D., Cincinnati, Ohio; Editor, Rev. Cleo J. Ivis, Cherokee, Iowa. . . . Thomas J. F. Pinkman, of New York, was elected president of the National Federation of College Catholic Clubs at the closing session of the nineteenth annual convention held in Jacksonville, Fla., the first week in September. Other officers chosen were: Newman F. Mallon, Toronto, vice-president; Lawrence Brennan, New York, treasurer; George Morris, Charleston, corresponding secretary; Catherine Kearney, Denver, recording secretary, and the Rev. John W. Keogh, Philadelphia, chaplain. . . . His Eminence William Cardinal O'Connell, Archbishop of Boston, in an address delivered in the course of the twenty-fifth annual meeting of the Teachers' Institute of the Archdiocese of Boston, lauded the work of the teaching Sisters of the archdiocese, declaring that "no work is more sacred" than the Christian education of the young. Sketching the strides made by Catholic education in this archdiocese in the past quarter of a century, His Eminence said that Catholic education "trains the mind, but what is infinitely more important, it trains the heart and the will." The Cardinal called the work of "forming the characters of children" a vocation that is "sublime" and "a power that God gives to those who have devoted themselves to the Christian education of the young. There is no more important work than bringing souls to God," Cardinal O'Connell said. "This is what Catholic education means—teaching children to become good, honest, faithful Catholic citizens, noble men and women knowing how to face the world with its many temptations."

Special Schools and Scholarships

The National Catholic Community House conducted in Toledo, Ohio, by the Diocesan Council of Catholic Women reopened in September its Emergency School, which, last year, provided vocational training in business, home economics and physical education for 1,047 girls. The school is conducted in

cooperation with governmental relief agencies such as the Civilian Works Administration and the Federal Emergency Relief Administration. An extensive summer program, which was begun in June concluded just prior to the re-opening of the Emergency School. It was under the supervision of Miss M. Byrne, executive secretary, and Miss Anna Rose Kimpel, activities secretary of the community house. Business subjects taught at the Emergency School include bookkeeping, stenography, commercial arithmetic and spelling. The domestic course offers dress-making, cooking, home nursing and care of the home. There are also classes in liturgy, "good books," French, Spanish and dramatics, and physical education classes in dancing, tennis, music and gymnasium. . . . John Martin, a graduate of Columbia College, Dubuque, Iowa, in 1933, has been awarded a United States Government scholarship in social work at the University of Minnesota, it was announced by officers of the Federal Emergency Relief Administration. Mr. Martin has been serving as an investigator for the Dubuque branch of the Relief Administration. He was chosen for the scholarship in competition with a number of other college-trained investigators. After he finishes his work at the university he will return to his position with the Government. . . . A Catholic girl high school student has been rated the highest of all the students in the state who were awarded free state scholarships to accredited colleges and universities, according to an announcement by the New York State Department of Education. Catholic high schools and academies are well represented on the list of scholarship winners. The highest percentage achieved by any of the scholarship holders is that of Miss Margaret Beahon, of Nazareth Academy, Rochester. Miss Beahon's record is announced as 99.263. Nazareth Academy also scores in having seven scholarship winners.

Educational Officials

The Most Rev. Joseph Schrembs, Bishop of Cleveland, was celebrant of a low Mass of requiem at the funeral services for the Rev. Albert C. Fox, S.J., Dean of the College of Liberal Arts of John Carroll University, Cleveland, Ohio, held September 10 at St. Mary's Church. Father Fox died September 8 at St. John's Hospital following a heart attack. Burial was at St. Stanislaus Novitiate at Parma, a suburb of Cleveland. Bishop Schrembs

also spoke briefly at the funeral services, outlining Father Fox's notable career as an educator and executive. Father Fox's principal work, Bishop Schrembs said, was to solidify faith and virtue in the lives of young men, among whom he spent the greater part of his life. . . . The Rev. Joseph A. Canning, S.J., assistant at the Church of St. Francis Xavier, New York, during the last year, has been named President of Loyola College, Baltimore, Md. Father Canning succeeds the Rev. Henry J. Wiesel, S.J., whose six-year term as rector has just expired. The Rev. Joseph F. Haitz, S.J., stationed at the Georgetown Preparatory School, Garrett Park, Md., for the last four years, will succeed Father Canning at the Church of St. Francis Xavier. . . . The Rev. George A. Gleason, S.S., prefect of the junior division at St. Charles College, Catonsville, Md., and teacher of Latin and Gregorian chant at the college, has been named acting president in the illness of the rector, the Very Rev. Eugene Harrigan, S.S. . . . The Rev. Dr. Michael J. Larkin, S.M., assistant pastor of Sacred Heart Church, Atlanta, Ga., has been named Rector of Notre Dame Seminary, New Orleans, La., to succeed the Very Rev. Dr. C. A. Dubray, S.M., who has resigned because of ill health, according to word received at the Provincial headquarters here, from the Marist General Motherhouse in Rome. . . . The present speaker on the Catholic Hour radio program is Rev. Dr. George Johnson, director of the N.C.W.C. Department of Education, who is delivering a series of three addresses on *Catholic Education*. He will be followed, on October 14, by Rt. Rev. Msgr. William A. Quinn, National Director of the Society for the Propagation of the Faith, who will give three addresses on *The Church and Her Missions*. Very Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, will begin a series of eighteen addresses on December 23. Rev. James M. Gillis, C.S.P., Editor of the *Catholic World*, will speak from November 4 to December 16, and again from May 5 to May 26.

Statistics

There are a total of 18,850 Brothers of the Christian Schools engaged in educating 313,436 pupils in sixty provinces throughout the world, the Rev. Brother Philip, Assistant to the Superior General, revealed in a lecture on the world-wide development of the institute given to the Brothers assembled for the annual re-

treat at Oakdale, L. I. The lecture was illustrated with graphs, maps and statistics compiled for the General Chapter of the Order held last June at the motherhouse in Belgium for the election of a Superior General.

There are 1,394 Christian Brothers now actively engaged in foreign mission work, it was also revealed. They have 129 foundations and teach 47,723 pupils. . . . The large number of children attending Catholic schools in the provinces of Northern Mindanao, P. I., is in some measure accountable for the fact that these areas are not feeling the pinch of the "school crisis" so severely, according to Jesuit Fathers who conduct twelve regularly recognized schools in Oriental and Occidental Misamis, Lanao, and Bukidnon. The missionaries point out that the burden on the tax-supported public schools is lightened by the number of children who are sent by their parents to the Catholic schools, supported by voluntary contributions, in preference to the public schools. Statistics just issued show that there is a total enrollment of 2,905 children in the dozen schools conducted by the Jesuits in Northern Mindanao. Six of these schools have full primary and intermediate courses of seven grades, three more have as far as the sixth grade, and the others have primary courses in whole or part. The number enrolled in the intermediate section is 813 and in the primary, 2,092. Besides these, most of the schools have a kindergarten in which there are 553 children. In order to care for *barrios*, where there are no schools at all, or where the public school is overcrowded, regular first grade classes have been opened with a full-time teacher. Some 1,000 pupils are being accommodated in these classes.

QUOTATIONS OF INTEREST

The Plight of Secular Education

In a pastoral letter prompted by the reopening of the parochial schools, the Most Rev. James A. Griffin, Bishop of Springfield in Illinois, calls attention to the plight of secular education in the United States and points out that the tax-supported schools are not only expensive but also political.

"A survey made by our office a few years ago," the Bishop says in the course of his letter, "revealed the fact that there were twenty-two counties in this State that drew the line on certain religions and certain races. In those counties no representa-

tive of these religions or races could expect employment. At the same time the survey revealed that in altogether too many cases school board members were interested in the employment of their relatives, friends and club members as teachers in that particular school district. Under these conditions, should anyone be surprised at the near smash-up in the educational world today?

"Unselfishness on the part of our clergy and religious teachers has made possible the Catholic parochial school system. Our material resources were extremely limited but the interest and sacrifices on the part of our teachers were unlimited and worthy of praise. Selfishness has almost wrecked the tax-supported schools in the United States of America. Surely the American people should insist upon a more intelligent, sincere and honest program in the future for their respective school districts."

REVIEWS AND NOTICES

High School Administration and Supervision, by Philip W. L. Cox and R. Emerson Langfitt. New York: The American Book Company (1934). Pp. xix + 689. Price, \$3.00.

The authors have compiled and interpreted a mass of information which is of genuine interest to administrative and supervisory staff members of secondary schools. Here are found practical suggestions for the beginner as well as for the veteran executive officer. The authors have not only given us the benefits of their own experience but have also included the successful experience of high school principals throughout the United States.

The book is divided into ten parts and thirty-two chapters. "The plan of organization of the book follows the order of questions which alert administrators ask for themselves as they survey the many and complex responsibilities that face them; which, indeed, administrators and supervisors and aspirants for administrative and supervisory positions who have been members of the classes of the authors during the past decade and a half have asked." Answers are found to such questions as: What are the job-responsibilities of secondary school principals and their assistants? How should the principal manage his school? How should he organize his teaching staff? How should he administer his pupils? How should he direct guidance of pupils? How should he promote and control student activities? How should he improve curriculum practices? By what instrumentalities and procedures should he supervise the educational processes of his school involved in guidance, student activities, and the program of studies? How should he promote optimum articulation between his school and other institutional units of public and private schools and with other social educational organizations of his community? How shall he keep his superiors and the public informed regarding the purposes, procedures, successes, and needs of his school? To what extent and in what ways should he encourage and direct community uses of the school plant and facilities? Whither the secondary school? How may he shape his present programs in the light of the future school?

This book is specific. When it discusses Schedule Making, its recommendations are reinforced by illustrative examples of

schedules that actually work in practice. When it discusses Pupil Accounting, it reproduces full-page Family Census Cards, Uniform School Census Cards, Chronological Age and Grade Cards, Pupil Progress Cards, Educational Guidance Record Sheet, and similar tabulated devices that are not otherwise readily available.

The authors give their own interpretation of "Who are High School Pupils?" It is their contention that those children who now are enrolled in the school form only a part of the vast number that are influenced by the secondary school. Therefore, the complete roster would include "some part-time pupils, those who enroll in high school and later drop out, and great numbers of youths and young adults who, as supporters, identify themselves with high school athletics and other activities." The youths and adults who attend high school vicariously—through companionship with regularly enrolled pupils, through interest in the activities of pupils and teachers—come indirectly under the control of the principal. Thus, the high school must be conceived functionally because of the service it can render and the influence it can extend over the entire community.

The last chapter is devoted to a presentation of some of the problems and opportunities that are peculiar to the job of the beginning principal in the small high school. "It attempts to provide big-brother counsel from two men who have not forgotten their own experiences as beginning principals and whose responsibility and privilege it has been to help many novitiates, not only to avoid the pitfalls which confront them, but also to launch themselves successfully on satisfying administrative careers." Some of the topics discussed in this chapter are: Authorized activities of the principal; his relations with supervisors and other central office agents; his relations to inspectors of state departments and accrediting associations; the principal outside his school; the principal is a public officer; and the personal finances of the principal. A concise rating scale for principals is included.

The book is well arranged and organized. The detailed table of contents, a complete index, thought provoking "Problems and Challenges" at the conclusion of each chapter, and an extensive bibliography of selected references are some of the features which will appeal to the student, teacher, and administrator.

The authors are not dogmatic. No one "right" way is em-

phasized, but, the concrete examples given may serve as a guide and the reader can create his own "right" ways of performing the functions of administration and supervision. The straightforward and sensible presentation of the subject matter marks this an outstanding textbook on high school management.

FRANCIS JOSEPH DROBKA.

The Department of Education,
The Catholic University of America.

A History of the Church (in three volumes), by Philip Hughes.
Sheed and Ward, New York: 1934. Vol. I, 395 pp., \$3.50.

It is with satisfaction that one takes in hand the first volume, *The Church and the World in which It was Founded*, of Rev. Dr. Hughes' projected three-volume survey of the Church in history and with hope that its succeeding volumes dealing with *The Church and the World It Created* and the less satisfactorily entitled *The Church and the Christian World's Revolt against It* will maintain the same scholarly character, tactful composure, delightful style, and sustained interest which mark the initial volume. It is a colossal task which Father Hughes has undertaken, but this English priest trained in the historical seminar of Louvain is amply prepared to follow good canons of research and composition as he demonstrated in his authoritative study of the Catholic Church in Great Britain from the fall of James II to Catholic Emancipation. Quite naturally this is not a piece of original research, but, as the author indicates, an introduction to church history which he hopes will send interested readers deeper into the subject, even into the documents of the more controversial periods. It is a book built upon considerable research and wide reading in the general field and in ecclesiastical history as is partially indicated by a brief, selected, and critical bibliography. And it is reading that has been sufficiently digested so that the author can interpret and generalize with accuracy and reasonable assurance. Again there is no note of bigotry in the presentation of material over which heated controversies have raged. Hence this is a book which can be assigned to intelligent, enquiring non-Catholics, and to students in our Catholic colleges who are so woefully ignorant of the story of the Church and its contribution to civilization. It is a volume which teachers in

Catholic high schools might read in order to be prepared to explain, or refute the impressions of the early Church which are found in some of the texts used in high schools and academies.

Father Hughes is especially skillful in weaving the story of the Church into the warp and woof of contemporary history. This is splendidly illustrated in his first chapter describing the Roman empire, the Roman-Hellenistic civilization, the pagan cults, Judaism, and religious trends in the Eastern World. A second section deals with Christ, the foundations of the papacy, the apologists, early saints and monastic beginnings. A section is given to schisms and controversies and the relations of the Church and State, and still another to the Councils of Ephesus and Chalcedon, Byzantine Catholicism, and ecclesiastical imperial policy from 452 to 711. Withal this is a book which is popular but scholarly, impressionistic but accurate.

RICHARD J. PURCELL.

Ancient and Mediaeval History, by R. V. D. Magoffin and Frederick Duncalf. Silver, Burdett and Company, New York: 1934. Pp. xviii + 860 + xvi.

High School textbooks in history continually improve in tone, format, cuts, and material. The abler historians no longer hesitate to write manuals. As European history is not taught in the grades, there are no lesser texts to tempt some schools which insist on using grade texts in American history in high school classes. On the other hand, these high school books in European history approach college texts in size, in content aside from the simplified language, and in appended bibliographies. Again the growing tolerance in tone, whether it be due to wider learning, diluted sectarianism, or an eye to sales, is both noticeable and commendable. Yet any manual written for public schools, which represent all denominations and philosophies of life, can never fully satisfy a discriminating Catholic reader whose interpretation of the same facts is quite different because of his understanding and background rather than because of "bigotry" or orthodoxy. One cannot but feel that the modern textbook used in the public schools in the pre-Reformation field is far less satisfying to the evangelical and rigid Protestant of the older school than it is to the Catholic reader. Indeed some of these manuals must weaken the Protestant faith of children, while

their very admissions of the contribution of early Christianity, the Papacy, the monasteries, the saints, and mediaeval leaders in the various fields of human endeavor may strengthen the faith of Catholics in the public schools who anticipate no eulogy of their Church. One can only hope that teachers are as broad as the writers of these manuals—writers who come from the scientific seminars in the better universities, rather than as of old from the Protestant seminaries.

Dr. Magoffin of the Department of the Classics of New York University and Dr. Duncalf of the University of Texas have written (not compiled) an excellent text for high school students who devote a full year or three semesters to the ancient and mediaeval period. It is the growth of our civilization from the prehistoric Neanderthal and Cromagnan men to the Peace of Westphalia. It is told in an interesting, simple style, despite compactness of materials and scientific presentation of men and events. In organization, little is left to be desired. Each chapter carries a list of pertinent questions, a number of sensible projects, and a comprehensive reading list in the high school field, of monumental and research volumes, of biographies and of historical novels. Among the suggested readings one notes the more important Catholic titles in English, the Catholic Encyclopedia, and books by such scholars as Gasquet, Belloc, Hayes, Walsh, Cuthbert, Stone, Chesterton, Conway, Hackett, and Laux among others. For Catholic schools which prefer one of the several excellent manuals by Catholic writers (such as N. A. Weber, Betten and Kaufmann, and Hayes and Moon) this volume should make a valuable addition to the shelf of available books for pupils. One cannot refrain from adding that students should be encouraged to read more widely rather than be premitted to confine their attention to the class manual which some old-fashioned pedagogues would almost have them memorize. And schools should have a select working library for students in history quite as much as in English.

RICHARD J. PURCELL.

Strayer-Upton Practical Arithmetics, Book Three. George D. Strayer and Clifford B. Upton. American Book Company, 1934. Pp. iii+532.

Experienced teachers and those who regard arithmetic as more than mere computation will assuredly welcome the new Strayer-Upton Arithmetic, Book Three, not only for its excellent content, but more particularly for the mode of development employed in the presentation of that content. Each topic carefully graded, is presented step by step in a vocabulary most comprehensible to seventh and eighth grade pupils. While the authors do not, strictly speaking, follow a topical arrangement of subject matter, they do adhere sufficiently to each element varying its application to provide for mastery. As is so frequently the case in most modern texts, practice material though plentiful and well distributed, is not so placed as to interrupt the development of any new topic. In this text reviews are centered around large social, industrial, and business units taken from modern life. In all, there are approximately one thousand, six hundred thirteen problems of this nature. Apart from these there are three thousand, eight hundred sixty-four abstract exercises scientifically constructed with respect to the number of repetitions of each of the fundamental number combinations. Tests for diagnostic and promotion purposes number one hundred twenty-nine.

Problem solving as a distinct topic is a salient feature in this new text. The authors have based their treatment of this subject upon the results of ten years of scientific research. The technical terms necessarily inherent in this phase of arithmetic are not omitted, but are repeated in many situations so as to make them familiar to the pupils.

Particularly worthy of note is the unique and graphical manner in which the authors present and develop the work in equations. In this, as in the development of every other topic provision is made for pupils of various ranges of arithmetical ability.

A glance at the content of the book will reveal a range of topics and sufficient teaching material to provide for the average, sub average, and superior pupil. It embodies the latest and most sanely progressive ideas on the teaching of arithmetic and furnishes a means by which each individual pupil may achieve all

of which he is capable in computational skill, in knowledge of the practical affairs of life, and in the development of arithmetical reasoning.

SISTER M. MARGUERITA, S.N.D.

Dictionary of American Biography. Under the auspices of the American Council of Learned Societies. Edited by DUMAS MALONE. Vol. XII: McCrady-Millington. New York: Charles Scribner's Sons. 1933. Pp. x+647. \$12.50.

Catholic representation in this volume of 692 sketches is frequent and important. Unfortunately the religion of the subject is too infrequently stated—an indication, perhaps, of how lightly this phase of a man's life is today regarded. One's religious belief may have little to do with the prominence achieved in a given profession; but an active faith and conscientious practice of the tenets of any creed will explain much in a line of action. Certainly in the attempt, requested of all contributors to the *Dictionary*, to portray character and to appraise the circumstances and influences which shaped careers, religion may not be disregarded: it is more important in many instances than political belief or social environment.

Among those whose Catholic adherence is expressly given are: John McDonald, contractor; John McElroy, S. J.; Bishops McFaul and McGill, Father McGivney, founder of the Knights of Columbus; Father Edward McGlynn, social reformer; Father John McGrath, founder of the American Oblates; the Franciscan Father Charles McGuire, Bishop Machebeuf, John Mackay, miner and capitalist; Charles McKenna, O. P.; Justice McKenna, Hugh McLaughlin, Brooklyn politician; John McMaster, fiery editor of the *Freeman's Journal*, whom Archbishop Ryan characterized as "a Scotch Highlander with a touch of Calvinism not yet sponged out of him"; Alexander McNair, convert and first governor of Missouri; Dr. William MacNeven who is said to have set up the first chemical laboratory in New York City; Bishop McQuaid, Bishop Maes, trustee and benefactor of the Catholic University; Dr. Lloyd Magruder, prominent in the medical annals of the District of Columbia; Father Sylvester Malone, Martin Maloney, donor of the chemical laboratory at Catholic University; Archbishop Maréchal, Pierre Marest, pioneer priest in Illinois; Father Marquette, Father

Marty, Indian missionary; Eduardo Marzo, organist and composer; Fathers Matignon and Mazzuchelli, George Meade, and several others of the same name; Gen. Thomas Meagher, Bishop Meerschaert, Zenobius Membré, Recollect missionary; Michel Menard, founder of Galveston, and his father, Pierre, fur trader; the Jesuit René Menard, Joseph Menetrey, educator and missionary; Gregory Mengarine, Jesuit missionary; Charles Mercier, Creole author; Archbishop Messmer, Thomas Middleton, the Augustinian educator (a convert); George Miles, poet, and Bishop Richard Miles. Of the above sketches 21 are from the busy pen of Dr. Purcell of Catholic University.

Of the major articles, Professor Paxson's account of President McKinley is disappointing in its treatment of the war with Spain and in its general conclusions. Professor Corwin's sketch of John Marshall is excellent. John B. McMaster, historian, President Madison and "Dolly," Dudley Mann whose mission as Confederate agent to the Vatican is told; Horace Mann, Cotton and Increase Mather, and Brander Matthews are but a few whose careers are adequately treated.

But often it is in the briefer sketches that the general reader will find entertainment and profit. One reads, for example, that the father of James MacDonald, the sculptor, wanted him to become a blacksmith; that John MacDonogh allowed his slaves to win emancipation by working on holidays; that the famous composer, Edward McDowell, hired his brother to practice for him at two cents an hour while the future genius read novels; that Senator George McDuffie figured in five duels; that Alexander Mackenzie, naval officer, was the son of John Slidell, changing his name out of regard to an uncle; and that John McTammany was the inventor of the perforated music roll, player piano, and voting machine. One learns that Bernard Marigny, Louisiana planter, taught his Creole companions a dice game which the Americans dubbed "Crapauds" (their nickname for Creoles)—hence "craps"; and that Governor Mattocks of Vermont made an unsuccessful effort to establish Thanksgiving Day on December 25, but the people objected to having New England Thanksgiving "disgraced by Popish nonsense." The compiler of the McGuffey school readers, Richard Mansfield and Robert Mantell, actors; Sam Mason, desperado and river pirate, "Christy" Matthewson, and Mergenthaler,

the inventor of the linotype, are a few names selected at random to show the varied interest of this volume.

LEO F. STOCK.

White House Conference on Child Health and Protection: Dependent and neglected children; report of the Committee on Socially Handicapped—Dependency and Neglect. New York, London: D. Appleton-Century Company, 1933. xxvi+439 p.

It is instructive to compare the White House Conference on Dependent Children, held under President Theodore Roosevelt in 1909, with the recent White House Conference on Child Health and Protection held under President Hoover in 1930. The former was composed of a handful of participants who met for a few days in Washington with comparatively little preliminary work; the latter represented months of work by a large group of experts, with frequent preliminary meetings, a number of special field investigations, and the cooperation of a considerable paid personnel. The report of the former conference was very brief; the report of the latter fills forty-odd volumes.

This contrast is significant of the progress of two decades. During this period, the art and science of child care has grown exceedingly more complicated. This complication arises from many factors. The causes of the social problems of childhood have been more carefully analyzed; new methods of care have been developed; social legislation applying to children has constantly grown; numerous special problems have forced themselves on our attention.

The present report is itself a striking record of the progress of twenty years. For example, a section of seventy pages, about one-sixth of the entire volume, is devoted to mothers' aid, a type of legislation which did not appear on the statute books of any state until 1911, two years after the first White House Conference. A section on child dependency and workmen's compensation legislation would also have been meaningless in 1909. In fact, there is no section of the report which is not based primarily on conditions or methods first appearing within the last two decades or so.

The present report cannot be too strongly recommended to the school teacher whose interest in her pupils is not limited by

the four walls of the school building. She will learn from it something of the social conditions which affect the mental and physical well-being of the child, and of the methods which are being developed to control these conditions. She will learn of the special handicaps of children of certain racial and national groups. She will learn the main lines of modern social legislation as it affects the neglected or dependent child, or the child born out of wedlock. In general, she will learn to take a broader view of the child's social problems. No other book covers this particular ground so thoroughly, nor in such an authoritative manner.

In common with the other published reports of the conference, the present volume enjoys the advantage of an excellent format, careful editing, and clear and concise presentation of the material.

PAUL HANLY FURFEE.

Books Received

Educational

Bagley, William C.: *Education and Emergent Man*. A theory of education with particular application to public education in the United States. New York: Thomas Nelson and Sons. Pp. xiv+238.

Cole, Luella, Ph. D.: *Psychology of the Elementary School Subjects*. New York: Farrar and Rinehart. Pp. xiv+330. Price, \$2.00.

Collings, Ellsworth: *Supervisory Guidance of Teachers in Secondary Schools*. New York: The Macmillan Company. Pp. x+613. Price, \$2.50.

Leary, Daniel Bell: *Educational Psychology*. An application of modern psychology to teaching. New York: Thomas Nelson and Sons. Pp. xiv+363.

Sherman, Mandel, M.D., Ph. D.: *Mental Hygiene and Education*. New York: Longmans, Green and Co. Pp. xi+295. Price, \$2.25.

Textbooks

Findlay, Bruce Allyn, and Findlay, Esther Blair: *Key \$ and Cue \$ (Business Plays)*. For Reading or Presentation. New York: The Gregg Publishing Company. Pp. 591. Price, \$2.00.

Fish, Carl Russell: *History of the United States*. New York: American Book Company. Pp. lxxii+810. Price, \$2.12.

Hagar, Hubert A., Wilson, Lillian Grissom, and Hutchinson, E. Lillian: *The English of Business*. With Work Book. New York: The Gregg Publishing Company. Pp. 228; 128. Price, \$0.80; \$0.40.

Harrison, G. B. and Pritchard, F. H., Editors: *The Tragedy of Julius Cæsar*. New York: Henry Holt and Company. Pp. xiv+149.

Heath Standard French Readings. Edited by Francis B. Barton. Boston: D. C. Heath and Company. Pp. 505. Price, \$1.60.

Jernegan, Marcus Wilson, Carlson, Harry Ellsworth, and Ross, A. Clayton: *Growth of the American People*. New York: Longmans, Green and Company. Pp. lvii+804. Price, \$1.96.

Ketelbey, D. M., M.A., F.R., Hist.S.: *A Short History of Modern Europe*. From 1789 to the Present Day. New York: Oxford University Press. Pp. 319. Price, \$1.50.

Montessori, Maria. Adapted for use in American Schools by Ellamay Horan: *The Mass Explained to Boys and Girls*. With Teacher's Manual. New York: Sheed & Ward; W. H. Sadlier, Inc. Pp. vii+144. Price, \$0.50.

Morgan, Bayard I., and Mohme, Erwin T.: *German Review Grammar and Composition Book*. Boston: D. C. Heath and Company. Pp. ix+292. Price, \$1.40.

O'Brien, John D., M.D., B.S.: *A Manual of Nervous and Mental Diseases*. For Students in Schools of Nursing. St. Louis: B. Herder Book Company. Pp. vi+180. Price, \$1.50.

Rosenberg, H. Robert, M.C.S., C.P.A.: *Business Mathematics*. Principles and Practice. New York: The Gregg Publishing Company. Pp. xiii+511. Price, \$1.40.

Seymour, F. Eugene, and Poole, Hallie S.: *A Unit Workbook in Plane Geometry*. New York: The Macmillan Company. Pp. 126. Price, \$0.40.

Strayer, George Drayton, and Upton, Clifford Brewster: *Strayer-Upton Practical Arithmetics*. Third Book. New York: American Book Company. Pp. viii+532.

Supervisory Staff of the Summit Country Day School: *Alpha Individual Arithmetics. Book Eight, Part I*. Boston: Ginn and Company. Pp. 186. Price, \$0.48.

Tinker, Harold L., Compiler: *Essays—Yesterday and Today*. New York: The Macmillan Company. Pp. xii+691. Price, \$0.80.

Ullman, B. L., and Smalley, A. W.: *New Progress Tests in Latin*. New York: The Macmillan Company. Pp. 122. Price, \$0.40.

Walsh, Very Rev. Francis Augustine, O.S.B.: *Manual of Devotion for Seminarists*. Washington, D. C.: The Catholic Education Press. Pp. ix+195. Price, \$1.10.

General

Bainsnée, Jules A.: *France and the Establishment of the American Catholic Hierarchy*. Baltimore: The Johns Hopkins Press. Pp. ix+182. Price, \$2.50.

Faulhaber, His Eminence Cardinal. Translated by Rev. George D. Smith: *Judaism, Christianity and Germany*. New York: The Macmillan Company, 1934. Pp. ix+116. Price, \$1.50.

Hogan, Rev. John G.: *Heralds of the King*. Boston: The Stratford Company. Pp. 190. Price, \$1.50.

Hughes, Philip: *A History of the Church*. Volume One. New York: Sheed & Ward, Inc. Pp. x+395. Price, \$3.50.

Rauscher, Rev. John J., S.M.: *The Mysteries of the Rosary*. And Other Poems. New York: Benziger Brothers. Pp. 111. Price, \$1.50.

Ruland, Rev. Ludwig, D.D.: Adapted into English by Rev. T. A. Rattler, O.S.A.: *Pastoral Medicine*. St. Louis: B. Herder Book Company. Pp. viii+344. Price, \$3.00.

Pamphlets

Arms and the Men. By the Editors of Fortune. New York: Doubleday, Doran and Company. Pp. 58. Price: Reprints at cost.

Aryan and Semite. With Particular Reference to Nazi Racial Dogmas. Addresses delivered before the Judaeans and Jewish Academy of Arts and Sciences, March 4, 1934, in New York City. Cincinnati: B'Nai B'Rith.

Fontenelle, Rt. Rev. Msgr. R.: *Brief Catechism of Catholic Action*. St. Louis, Missouri: Central Bureau, C. C. V. of A., 3835 Westminster Place. Pp. 24. Price, \$0.10. Quantity Prices.